forcible, we are therefore in good time, during the time of our life, to prouide, and to make prouision for those things that are necessarie for vs, at the time of our death, for to furnish and to fence vs against the great forces that the diuell will then make against vs, euen for the carrying of vs away: knowing this for a certaintie, that if he then faile, that then there is no place left for him, and that he must needs for shame, leaue, and giue vp his siege, without any hope of euer returning any more. Now the armour & weapons wherwith we are principally to defend our selues, are faith, and the word of God: faith, by which we lay hold vpon the grace and fauour of God, and vpon the righteousnes of Iesus Christ, to be vnto vs insteede of a buckler and target, to couer and to defend vs against the venimous and fierie darts of this mortall and bitter enimie: and the word, couragiously and manfully to set vpon him and to foile him, as did our Sauiour Iesus Christ. For there are but these two meanes, whereby we can either defend our selues, or driue backe his forces, and so

Vet. A1 f. 173

Vet. A2 f. 137

get the full victorie ouer him. Which is the cauſe (my brethren) why I haue collected and gathered out of the ſcripture, certaine fit places to comfort and to confirme you againſt thoſe temptations, wherewith you may be aſſaulted at the verie point and moment of death. And I beſeech you, not to deferre vntill this laſt houre, to learne and to furniſh your ſelues in theſe thinges, doing herein, as doe foolish Captaines, who put off the furniſhing of the places committed vnto them, with that that is neceſſarie for the garding and keeping thereof, vntill ſuch time as they be enuironed and compaſſed about with men of warre that are their foes: whereupon it oftentimes commeth to paſſe, that ſeeing themſelues deſtitute and bereft of neceſſarie meanes, and inſtruments to defend themſelues, and for this cauſe finding themſelues amazed and aſtoniſhed, they quickely leaue their holdes, and yeeld to their foes. But following the example of the Emet or piſſemire, doe you make prouiſion in due ſeaſon and con-

conuenient time, to the ende that the winter following you may be well prouided, for all thinges that ſhall be neceſſarie for the paſſing thereof, and for the eaſie vndergoding of the roughneſſe and ſharpneſſe of it. And aboue all, marke I beſeech you, in the treatiſe that I preſent and ſend vnto you, thoſe places that are alledged againſt diſtruſt and preſumption: for they are two capitall and principall temptations, that Sathan ordinarilie vſeth for the battering and ouerthrowing of vs, ſetting before our eyes, either the multitude and greatnes of our ſinnes, for to throw vs headlong into a diſtruſt of the mercie of God, or elſe our vertues and good workes to exalt and to puffe vs vp with a vaine preſumption and perſwaſion of them. Thoſe are (ſaith ſaint Auguſtine *thē two cords, wherewith this hangman, Sathan, continuallie vſeth to ſtifle and to ſtrangle men, if they take not heede of him. But it ſhall be eaſie for you to preuent and to meete with theſe daungers, if that on the one ſide you oftentimes re-*

member that which is spoken in the scripture, concerning the corruption and vanities of men, for to humble them: and on the other side, that which is said, concerning the infinite mercie and grace of God, for to assure them of their salvation. I trust that with the helpe of God, my labour in writing vnto you this litle treatise, and yours in the diligent reading of it, shall not be vnprofitable,

So be it.

THE

THE AVTHORS PREFACE.

FOrasmuch as death of it selfe is a verie fearefull and vgly thing, and that it cannot be but that naturally when we see it approch neere vnto vs, we are affraid of it, and that then our spirite cannot be but assailed and seased with diuers and with sundrie feares, and trauelleth with manie cares: it is therefore good, betime, and in good time to thinke hereupon, and foreseeing it, to make good prouision in our spirits, for that which may comfort & strengthen vs, against all those fearefull apprehensions, which may anie manner of way trouble or disquiet them. For which purpose, nothing is so necessarie, as alwayes to haue prest and readie in our hands, the word of God, thereby on euery side, so to strengthen our faith, which the diuell would tame and batter, as we see our Sauiour Christ did, who by this meanes sent Sathan away, confounded, and ashamed, which came to tempt him in the wildernesse. And questionlesse, it is a thing vndoubtedly true, that faith being propped and grounded vpon such sure rockes, as are the promises of God, and of Iesus Christ, who is the keeper & treasurer thereof, can neuer be mastered nor subdued, what blowes and stormes soeuer the diuell, or any other our enimies can bring a-

gainſt it. And this is the verie reaſon which hath led me to write this little treatiſe, containing in it, comfort for the ſicke, where I haue briefely collected and alledged ſuch places of ſcripture, as ſeeme vnto me to be moſt fit for the deducting and handling of this matter and argument. If it may profite and edifie the church of God, it is all that that I deſire for my labour, and which I pretended and aimed at in the writing thereof.

A COM-

A COMFORTABLE TREATISE,

CONTAINING IN IT MATTER, BOTH TO COMFORT those that are sick and afflicted in their soules, and also to assure them against the horrors and feareful apprehensions of their sinnes, of death, of the diuell, of the Law, and of the wrath and iudgement of God.

THE life of euerie man, which liueth in the world, is on euerie side besieged, and beset with sundry sortes of aduersities and [illegible]mities: whereof some are particular vnto some, and others are generall and common vnto all: as is *Death*, and the sicknesses which tend and further that way: which do ordi-

narily ſo much the more aſtoniſh vs, both becauſe they are very dangerous, as alſo becauſe there are few meanes to helpe vs to eſcape, or auoid the ſame. For although that kings, Emperors, Princes, and mightie men may oftentimes, by the good helpe of God, and of the good meanes, that he vouchſafeth vnto them, eſcape manie dangers: yet is there not anie one of them, that can finally ſo ſaue and deliuer himſelf, but that he muſt in the end, die, either in warre by the ſword, in bed by age and ſickneſſe, or elſe by ſome other meanes, which God in his prouidence, before that man was borne, had appointed and determined, as the Prophet *Dauid* proueth in manie places of the Pſalmes: as in *Pſal.*82.ver.6.and 7. where he ſpeaketh of Princes, *I haue ſaid, yee are Gods, and yee all are the children of the moſt high, but yee all ſhall die as men, & ye Princes ſhall fall like others.* And elſewhere, namely in *Pſal.* 49.ver. 6.7.8.9.10.11. *They truſt in their goods, and boaſt themſelues in the multitude of their*

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Pſal.82.6.7.

Pſa.49.6.7.8.

their riches: yet a man can by no meanes redeeme his brother: he cannot giue his ranſome to God, (So precious is the redemption of their ſoules, and the continuance for euer) that he may liue ſtill for euer, and not ſee the graue. For he ſeeth that wiſe men die, and alſo that the ignorant and fooliſh periſh, and leaue their riches for others: yet they thinke, their houſes and their habitations ſhall continue for euer, euen from generation to generation, and call their lands by their names. As alſo in another place, where in generall he ſpeaketh of the condition and end of all men, as *Pſal.* 89. verſ. 48. *What man liueth and ſhall not ſee death? ſhall he deliuer his ſoule from the hand of the graue? Selah.* And further in the Pſalme following, to wit, 90. verſ. 3. *Thou turneſt man to deſtruction: againe thou ſaieſt, returne yee ſonnes of Adam.* Pſal. 89. 48. Pſal. 90. 3.

By this then we ſee, that it is the ſet ordinance, and the inuiolable decree of God, that euerie one that commeth into the world, comes with this charge

and arrest: not to haue any long stay or abode here, as haue the trees which are fastened in the earth by the roote: but quickly to passe away, as doth the sliding and running water: and without stay to depart as soone as euer it shall please the Lord to cal. And howsoeuer the greater part of vs goe about (as the Prophet saith) *To make a couenant with death, or at the least to haue some longer respite and space, so that he should deferre and slacke his comming*: yet we dayly proue that our terme, and turne being come, & the time of our apparance being expired, we must needs at the very hower & instance appointed, appeare before the iudge, to heare from his mouth that certaine, and irreuocable sentence, by which we are adiudged either vnto life or vnto death. The chiefe and principall care then, that we ought to haue, is not to seeke vnto Phisitians (as did king Asa) and to vse such receipts and potions, as they shall prescribe vnto vs, for to strengthen vs against such diseases as may befall vs, nor

[illegible]14.14.

[illegible]say.28.15.

[illegible]sal.33.9.

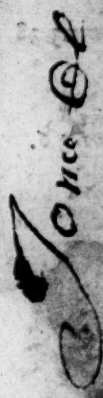
[illegible]hat remedies [illegible] are especi[illegible]lly to seeke, [illegible]hē death as[illegible]ileth vs.

[illegible]Chro.16.12.

nor to take preſeruatiues and remedies againſt poiſon (as did *Mithridates*) to preuent the dangers of poiſons, which thoſe of our families, or others might prepare for vs: neither yet, finally, to truſt in the horſe, ſtrong and couragious though he be; nor in the ſpeare, be it neuer ſo ſtrong and ſure, no nor in an armour of proofe, to defend and to keepe vs againſt the hazards of the battaile. For there is none of all theſe things that can infringe, or diſappoint the ordinances and decrees of God, or that can ſaue vs from his wrath, or (to be briefe) that can in anie ſort diuert or turne aſide the euents or executions, that he in his will hath purpoſed and determined. But the chiefe and principall care and meditation that ought to be before our eyes, either for the preuenting of thoſe euils, that we ſee are like to come vpon vs, or elſe for the remouing of thoſe that are alredie vpon vs: is this, to deſire, and to craue the grace and fauour of God, which is a more ſoueraigne and preſent remedie, *Pſal.* 33. 17.

then any man can inuent for the quick and ſpeedie foreſeeing vnto all aduerſities. *Now then, for as much as I was requeſted by certaine brethren, being my friends, to gather, and by writing to ſet in order, certaine allegations, and places of ſcripture, for to comfort the ſicke, and to* Rom. 13. 2. 1. Cor. 15. 21. 22. 1. Cor. 12. 12. Ephes. 4. *ſtrengthen them againſt the horrors and fearefull apprehenſions, that in their ſicknesſes they may haue, as wel of their ſinnes, as of death, of the diuell, and of the anger and iudgement of God: which indeede is more fearefull then all the reſt: knowing that charitie (by which, as by a bond, all the members of the bodie of Chriſt Ieſus, are ſtraightly linked and knit togither) bound me hereunto: as alſo, becauſe that it is part of that charge that God hath impoſed and laid, not onely vpon the miniſters of the goſpel, but alſo vpō the Elders, which are their helpers & aſſociates to aid them and aſſiſt them, not being willing to refuſe thē, & their lawfull requeſt: Howſoeuer I was not ignorant, that many of my fellow brethrē, vnto whom God had imparted his graces, were more fit for this purpoſe*

poſe then I my ſelfe: yet for ſomuch as the members, in what place or degree ſo euer they be in, ought not to denie the bodie any labour or ſeruice, that is in their power to performe: I haue aſſaied (God aiding me) to do that, that by his grace he hath enabled me, to contẽt & to ſatisfie their deſire.



Setting therefore apart, other kinds of afflictions, wherewith it pleaſeth God to chaſtiſe and to exerciſe his children: we will ſpeake here onely of *ſickneſſes, and of death,* and we will briefly and ſhortly propoſe and ſet before vs, the moſt apt and fit remedies, and comforts that poſſible we can, to inure, and to accuſtome men wiſely and moderately to vndergo, and to beare them. And firſt, to begin with ſickneſſes, which are not caſual things, and which fall not out vnaduiſedly, ſometimes to one, and ſometimes to another, as they meete with them: but we are to thinke that they are all ſent by the prouidence of God. And how ſoeuer that the endes, and occaſions of them, may not be alwayes alike: yet

What we are to iudge concerning ſickneſſes.

I *To wit, that they come not to paſſe, but by the prouidence of God: whereunto we are willingly to ſubmit our ſelues.*

the authour thereof is alwayes one and the ſelfe ſame, euen as he is of health. For it is euen from the mouth, and ordinance of God: as *Ieremie* ſayth, that good things, and euill things (which are one contrarie to another) come to paſſe: yea, and there is not any euill (as *Amos* ſaith) neither in the citie, nor in the fields, but it cõmeth from God: that is, by his determination and appointment, becauſe he (being almightie) ruleth, ordaineth and gouerneth all things that are don in heauen, in earth, and in al deepe places. So then as peace and warre, libertie and impriſonment are of God: euen ſo is health and ſickneſſe, as *Dauid* did euer in all his ſickneſſes confeſſe, and acknowledge, as in the 6. *Pſal.* ver. 1. Saith he not, *O Lord rebuke me not in thine anger, neither chaſtiſe me in thy wrath*? acknowledging that the ſickneſſe, wherewith he felt himſelfe ſo grieuouſly afflicted, was an effect of the anger of God, whom he had offended. And therefore he ſaith in *Pſal.* 38. ver. 2. *For thine arrowes haue*

Lamen. 3. 38.

Amos 3. 6.

Pſal. 6. 1.

Pſal. 38. 2.

light

light vpon me, and thine hand lieth vpon me, and *Pſal.*39. ver. 2. 9. 10. *I was dumbe and ſpake nothing: I kept ſilence euen from good, and my ſorrow was more ſtirred. I ſhould haue beene dumbe, and not haue opened my mouth, becauſe thou diddeſt it. Take thy plague away from me, for I am conſumed by the ſtroke of thine hand.* Pſal.39.2.9. 10.

Likewiſe *Hezechias* and *Iob*, did not attribute their ſickneſſes to any other, but to God. Yea and *Iob* ſayth, that in the ſcurffe and filth that came from his fleſh, being halfe rotten, and in that ſwarme of wormes that it brought forth, he did behold ꝧ one of the hands of his Sauiour ſtriking him, and the other afterwards healing him. Eſai.30.13. Iob.5.18.

The verie heathen, and infidels themſelues, haue oftentimes acknowledged, that their ſickneſſes haue not come vnto them elſewhere then from God: who did puniſh them becauſe they had offended him: as he did *Pharaoh* and his familie in the time of *Abraham*: the Egyptians in the time of *Moſes*: the Philiſtines in the time of Gene.12.17. Exod.9.3. &c. 1.Sam.5.6.

Samuel, when they would haue kept backe in their countrey the Arke of the couenant, as a priſoner and captiue, after that they had taken it in warre: where the enemies of Iſrael were conquered, and ouercome. We muſt then cõclude, that ſickneſſes, and generally, all afflictions, come from God, who doth not any thing but iuſtly, and wiſely: iuſtly, becauſe there is no ſickneſſe befalleth vs, but we deſerue it: and wiſely, becauſe he knoweth what maketh for our good, better then wee our ſelues. For all his workes are ſo wel ordered, and diſpoſed, that there is nothing but hath his due waight, number and meaſure, and which is not grounded vpon good reaſon, although oftentimes it be not knowne vnto vs. As then the goodneſſe, the power, the wiſedome, the iuſtice, the vprightneſſe, the conſtancie and the truth, which appeare in all the workes of God, are cauſes for which we approue and praiſe them: ſo we acknowledging all theſe vertues in our ſickneſſes, and

35.

and other aduerſities, we are not to take them in euil part, but to arme our ſelues with theſe good meditations of his goodneſſe, power, &c. againſt the impaciencie and bitternes of our heart, which pricketh and prouoketh vs to murmur, and to repine againſt God: yea, and oftentimes horribly to blaſpheme him, when he doth not conforme himſelfe vnto our will, and to the inordinate deſires of our fleſh. Which thing if he did, he ſhould become like vnto vs: that is, a flatterer, and a concealer of our vices. Whereas contrariwiſe, to the end that we may be holy, good, & vertuous, we ought to endeuour to make our ſelues like vnto him, and to ſubmit, and to bring vnder all our affections, and deſires vnto his will. For otherwiſe we are hypocrites, and ſo oft as in our praiers, we pray, that his will might be done, our heart doth ſecretly denie that, that our mouth vttereth, and ſayth vnto vs in our eare: ah, hypocrite, if thou mighteſt chuſe, thou hadſt rather that thy

Pſal. 50. 21.

Mat. 6. 10.

will might be done, then that the will of God ſhould be done. When one ſpeaketh vnto vs generally of the prouidence of God, and when one in like maner demandeth this of vs, whether, that all that God doth, be well done or no', we preſently iumpe, and accord with them: yea and we propound the ſame vnto our neighbours and friends, when we ſee them in any danger, for to cõfort thẽ, as a moſt preſent, ſingular, and readie remedie, as any that we can aduiſe them in: but when we come to apply the ſame vnto our ſelues, we play as the Phyſitions do, which prouide potions for others, but they themſelues will not take them. And indeed, there is nothing that is more neceſſarie, nor more profitable for vs, then dayly to exerciſe our ſelues in the meditation of the prouidence of God, & to acknowledge that it gouerneth, ordereth, altereth, and diſpoſeth all things, to the ende, that we alwayes beholding the workman in his worke, we might preſently approoue, and allow thereof, knowing

knowing verie well, that nothing can come forth of that ſhop, which is not polliſhed, fined, and in al reſpects complete and perfect. And if we vouchſafe this credite vnto craftef-men, that we preſently receiue their workes aſſoone as we ſee their ſeale and marke vpon them, ſhall we be ſo vniuſt, as not to eſteem, and to approue of the works of God, wherein we ſee ſuch euident markes and apparant tokens of his goodnes, and iuſtice?

Proſperitie doth more delight our nature, then aduerſitie.

True it is, that that which commeth vnto vs proceeding directly from his goodneſſe, is more delightſome and ſauourie vnto our taſt, then that which commeth from his iuſtice: as it commeth to paſſe in the workes of nature, whereof ſome are more pleaſant vnto vs, then other ſome are, as the day is more comfortable vnto vs then the night, the ſummer ſeaſon more anſwerable to our nature, then the winter, and a faire and ſunne-ſhine day, doth more reioice and glad vs, then doth lowring, darke, rainie, and foule wea-

ther: ſo likewiſe when the Lord laugheth vpon vs, & ſheweth vnto vs a ſmiling, and chearefull countenance, and doth louingly and graciouſly on euery ſide cheriſh and comfort vs, with his mercies, dayly multiplying his fauours towards vs, & continually beautifying and bleſſing vs with new beneſites (as the Prophet ſayth) this no doubt is much more pleaſant vnto vs, then whē he ſheweth vnto vs a ſad and a frowning countenance, and maketh vs to feele ſome rigour, and ſharpneſſe of his iuſtice. *Dauid*, did he not take greater pleaſure, to heare of the excellent promiſes that God made vnto him? as that he would firmely eſtabliſh and continue his kingdome vnto him, and to his children for euer, that he would giue him victorie againſt all his enemies: whom he ſaw diſperſt and ſpred, euen as duſt in the place, to ſee his glorie and renowme to flie, and on euerie ſide to be bruited, and ſpread amongſt ſtrange people, to heare with his owne mouth, that God had found him according

Pſal. 89. 38.

Pſal. 18. 43. *&c.*

cording to his owne heart, to conſider how God did ſeparate and chuſe him, euen from keeping the ſheepe, to aduance and to exalt him aboue all the houſes of Iſrael, and as a man would ſay, wholy degrading the whole houſe of *Saul*, to enrich and to adorne *Dauid* with the ſpoiles of *Saul*, being by no other means induced or led, to ſhew him all theſe fauours but by his mere grace & good will towards him: were not, I ſay, theſe manie and large tokens of the mercie and goodneſſe of God towards him, much more eaſie & pleaſant vnto him to digeſt, then were the groſſe and grieuous reproches that for his ingratitude were giuen vnto him, after he had offended, & then were the fearefull threatnings that were added thereunto, as the diſcouering and publiſhing of his ſinne, the making of his houſe to be attainted with murther, & with bloud, and ỹ the ſecrecie & ſhame of his women ſhould be vncouered by his owne ſonne. And yet, although that ſuch tokens of the iuſtice of God were

2. *Sam.* 12.

hard vnto him, and were vnto him almoſt as a burthen to hard for him to beare: yet he gaue his backe thereunto, and did willingly ſubmit himſelfe, aſſuring himſelfe of the mercies of God, (which he alwayes remembred in his iudgements) that the weight and burthen that he laid vpon him, ſhould not [illegible]erly preſſe and weigh him downe. And in deed the next way to make a man in the iudgements of God, quietly to ſubmit his ſhoulders thereunto, is, for him to looke vpon the mercies of God; which will tel him that there ſhal be no more layd vpon him (God dealing with him as a father, and not as a tyrant) then what he ſhall be well enabled to vndergo. We haue an excellent example of the patience of *Dauid*, and of that humble obedience that he was reſolued to ſhew towards God in all his aduerſities, when as with ſuch a peaceable and quiet ſpirit, he did beare and put vp the grieuous and bitter iniuries which *Shemei* by railing & taun-
2.Sam.15.6. ting words offred vnto him, euen then

when

when as for the ſauing of himſelf from the conſpiracie that was wrought againſt him, by his owne ſonne, and by the people, he was conſtrained in great haſt, to forſake, and to flie from the citie of Hieruſalem. Now, the chiefe and principall cauſe which at that time made him ſo gentle and ſo milde, was this, that he referred the inſolencie and pride that this dogge *Shemei* iniuriouſly offered vnto him, vnto the prouidence of God, who had raiſed him vp to vomit out theſe ſlaunderous ſpeeches againſt him: as on the one ſide to humble him, ſo on the other ſide to trie his patience and vertue. What likewiſe was the cauſe, that *Iob* after ſo manie and ſuch great loſſes of his goods, of his children, yea & at the length of the loſſe of the health of his bodie, did as cheerfully and as heartily bleſſe, and magnifie God, as he did in his proſperitie and abundance, euen then when he ſatisfied his deſires: but the reſpect that he had vnto the prouidence of God, which he beheld in all his mi-

ries? By which he was giuen to vnderſtand, that he receiued them from gods hand, as ſpeciall bleſſings and fauors, which God beſtoweth vpō his childrē, yea euen vpon his moſt deare and beſt beloued ones. Neither ſufficeth it, only to beleeue, that all our ſickneſſes come from God: but we are further to beleeue, that all the circumſtances in our ſickneſſes come from him: as this, whether they be great, long, hurtfull, grieuous, languiſhing, and ſometimes incurable, ſo that for the contagion thereof, they do hinder our friends, and parents from viſiting and comforting vs, ſo that we can find no more remedie, thē did the poore womā which had the iſſue of bloud, for the ſpace of twelue yeeres, or then did the poore man, who for the ſpace of eight and thirtie yeeres, was tied vnto his bed, by meanes of a palſie, wherewith he was ſtricken through all the members of his bodie. We are then to attribute all this vnto God, and to thinke that he hath abſolute, and indifferent equitie, to

2 *That all the circumſtances in our ſickneſſes as well as our ſickneſſes themſelues, depend vpon the prouidence of god.*

Mat. 9. 21.

Iohn 5. 7.

to giue either good or ill, to take his benefites and riches from whom he pleaſeth, & after what manner & meaſure it ſeemeth good vnto him, ſo that no man can iuſtly complaine of him, or with any reaſon demaund of him, why haſt thou done thus, or thus?

After that this is once reſolued of in our ſpirits, that not onely ſickneſſes, but alſo all other euils come vnto vs by the prouidence of God, and that in the notice & feeling therof we haue ſharpned, and refreſhed our comforts, which otherwiſe might be dull and wearied: Then further for to comfort vs, we are to conſider, what a one that God is that ſendeth vs them, and how neere he is vnto vs. For hee is not ſuch a God, as are the gods of the fooliſh Gentiles, which are not anie thing, in the places that they are in, which haue eyes and ſee not, eares and heare not, neither is there any breath in their noſtrels, nor taſt in their tongues, nor ſpeech in their mouthes, nor handling in their hands, nor going in their

3 *What a one that God is, which ſendeth vs ſickneſs: to wit,*

Pſal. 96. 5.

Pſal. 115. 4. 5

feete, neither yet (to be briefe) can they doe eyther good or hurte, for they are not onely mortall, as are men and beaſts: but they are things altogither dead, which haue neither ſence, nor vnderſtanding, nor mouing, nor feeling, nor force, nor ſtrength. But the God in whom we beleeue, is the creator of heauen, and of earth, which maketh all things to liue, to die and to breath, and who vpholdeth the world, and all that is therein, by the onely power of his mightie word, who with one of his fingers meaſureth, and poyſeth them as with a ballance: who knoweth the number, and the names of the ſtarres, who calleth things that are not, as though they were, who beareth the keyes of death, and of life: who is in himſelfe infinite, and all his powers are infinite: for his goodnes, mercie, wiſedome, iuſtice and truth, are ſo high, and ſo great, that the height thereof is as vnmeaſurable, as is the width of them, and the width, or breadth thereof, is as much paſt meaſure, as is the

Almightie.

Actes.4.24.

Heb.1.2.

Eſay 40.10. &c.

Rom.4.21.

Apoc.1.8.

Altogither good.

the depth or thicknes of them. And further: this louing and moſt mightie God, is not farre from vs, neither as in reſpect of preſence, nor of affection, for he is in vs as in his temple, for to ſanctifie vs, he is round about vs for to couer vs with his fauour, and on euery ſide, to hide vs vnder the ſhadow of his winges: he dwelleth in vs, as in his houſe, to gouerne, and to enrich vs, to beautifie, and to adorne vs. Our vnderſtandings, and our hearts are, as it were, his galleries, and his walks, where he walketh, and taketh his pleaſure, there aduiſing, and deuiſing with vs, by diuine meditations, and holy affections, wherewith he inſpireth vs. And albeit that he filleth heauen and earth, and howſoeuer that the loue that he beareth vnto his creatures, and the care that he hath ouer them, be the cauſe why he aſſiſteth & helpeth them in euerie thing that is neceſſarie, for the preſeruing and vpholding of them: yet we go ſo much the more neere vnto him, in that that we haue receiued

3 *Euerie where preſent.* 1. *Cor.* 3. 16. *Pſal.* 5. 11. 12. *Pſal.* 17. 13.

2. *Chron.* 6. 13. *&c.*

4 *Louing his creatures,* *Pſal.* 145. 3.

1 Iohn.3.5.8. Ephes.5.18.

from him this honour and fauour, that he vouchedſafe to eſpouſe, and (as it were) to marrie vs vnto him, & inſeparablie to ioine, & to knit vs vnto himſelfe: by meanes of which bond, he receiueth vs vnto the communicating, and partaking of all his benifites and bleſſings. As then a wife which is welbeloued of her huſband, and which hath intereſt in him, needeth not to feare that he will at anie time do her any hurt, or entreat her hardly: ſo may we aſſure our ſelues, that God, who loueth vs infinitly, will neither do, nor ſuffer to be done vnto vs, anie thing which ſhall not make for our good. For if (as S. *Paul* ſaith) whileſt we were his enemies, he reconciled vs vnto himſelfe, by the death of his ſonne: much more now, being alredie reconciled, ſhal we be deliuered by his life. Is there any thing more abſurd, then to thinke that God, who is the chiefeſt good, and moſt principall felicitie, ſhould be the author of any euill? A fountaine, can it ſend forth from one and the ſelfeſame head

5 *But eſpecially his children, with an eſpeciall loue.*

A ſimilitude.

Rom.5.8. It is impoſſible that any thing ſhould come vnto Gods children, but that which is good.

head, waters that are ſweete and ſowre? *Iames 3. 11.*
The heretikes themſelues, as *Marcion* and the *Manichees*, for the horror and auoiding of ſuch a blaſphemie, would eſtabliſh two beginnings: the one of life and of light, and the other of death and of darknes: and ſo could not perſwade themſelues, that from God, who *Pſal. 36. 9.* is the fountaine of all felicitie, and of life it ſelfe, ſhould proceed any euill, or any miſerie. Wherein (namely that from God commeth not any euil) they were not deceiued: but herein was their error, that from a true principle, they drew a falſe concluſion: for although we do not ſay, that God is the author or ſender of euill, yet we do not therefore conclude, that there ſhould be two beginnings: neither do we ſay, that becauſe God is the appointer, the ordainer, & the prouider of all things, he ſhould be therefore the author of euill: but this is that that we ſay, that God gouerneth, ordaineth & appointeth all things and all actions (otherwiſe he were not omnipotent:) but the

euill that is in them, proceedeth and commeth from the malice of Sathan, and from the wickednes and corruption that is in men: as for example, a wicked ſonne, for the hungrie & greedie deſire that he hath vnto the goods and poſſeſſions of his father, wiſheth the death: yea, and in the end taketh away the life of his father: his father being a wicked man: as an adulterer or ſome ſuch like notorious offender, which by the law of God ought to die. This purpoſe and practiſe of his, is not accompliſhed, but by the appointmēt of God, & yet God is void & free from the euill in the action. For it ſtandeth with the iuſtice of God, that life ſhould be taken from this wicked father: but the ſonne was led vnto it, not for the ſatiſfying of the iuſtice of God, but for the fulfilling of his wicked affections, & couetous humour. And indeed good in the ſame degree that God is: that is to ſay, pure and infinite, can no more bring forth euill, then fire can bring forth cold, or light darknes, or life death.

death. And this is the reaſon why God, after that he had created the world, and all that is therein, diligently viewing and conſidering all his works, gaue this report of them, that they were all exceedingly good: which is not to be referred only to the works of creation: but generally without exception, vnto all that euer God made or did. For, for as much as God is alwayes like vnto himſelfe, and that there is in him (as ſaith S. *Iames*) no variablenes, nor ſhadow of changing, as his goodnes is eternall, ſo, in and at all times can it not bring forth any thing, but thoſe works which are good, and holy. And this is the cauſe, why by the mouth of the Prophet he doth anſwere the people, that complained vnto him of the great calamities that were come vpon them, that he was not in any wiſe the cauſe of it: but that he for his part did onely procure their good, and their welfare: but they themſelues were the cauſe of their ruine, and of all their deſolations that they ſaw in their countrie. For, as

Pſal. 102.27.

Iames. 1.17.

Hoſea. 13.

Similitude. fire bringeth forth fire, and all other things bring forth their like: euen ſo doth God, from whom cannot come any thing that is euill. For, as the reaſon holdeth in naturall thinges, ſo doth it in thoſe things which are ſpirituall, and heauenly. Yea but, ſickneſſe, famine, pouerty, barrenneſſe, & warres, are they not euils which God ſendeth, and whereof he is the author? True it is, that God ſendeth them, as wel to the good, as to the bad; vnto the one, for to puniſh them for their ſinnes, which in his iuſtice he may lawfully do: vnto the other, to exerciſe their faith, or elſe to better them, and to bring them to repentance.

4 *The right vſe of ſicknes & of other afflictions, that God bringeth vpon his children.*

And indeed if we would be good husbands (as we ſay) and vſe well our ſickneſſes, by referring thē vnto thoſe right ends, for which God ſendeth thē vnto vs, we ſhould gather much fruite, and manie good leſſons by them. And firſt, there is nothing that is ſo neceſſarie for vs, as to know our ſinnes, our corruption, and the vice that is in vs, for

for to humble vs before God, and to make vs to ſearch and to ſeeke for his grace, which is the onely meanes; by which our ſinnes may be forgiuen, couered, and hidden before him, for the auoiding of his iudgement, and of condemnation, which otherwiſe ſhould be prepared for vs, if our ſinnes were not forgiuen vs. Whence is it, that we are ſo blinde in the iudgements, that we procure vnto our ſelues? Euen from that exceeding and vnmeaſurable loue that we beare vnto our ſelues, which doth ſo blind and bleare our eyes, that we cannot perceiue nor diſcouer the malice, the hypocriſie, the falſe ſhew, the pride, the vanitie, the iniurie, the impietie, the idolatrie, the inhumanitie, and the infinite peruerſnes and frowardnes that our heart, euen from our birth, was defiled with, and in actions bringeth forth, as occaſions are offered vnto vs. For although that we all go about for a while, to couer and to conceale the malice that we haue conceiued in our hearts, as do women, which

Iames 1. 17.

5 *It is needfull that God do vſe ſuch meanes with vs, as whereby our nature may be tamed.*

would hide their being with child, yet when they begin to be great, and when the time of their deliuerie approcheth, then are they conſtrained to auouch that, that before they had denied: ſo is it with vs; for we will not confeſſe our faults and ſinnes, vntill that by apparant and manifeſt proofes we be conuinced: yea, and then we will (if poſſiblie we can) leſſen and extenuate in ſome ſort, the enormity of our faults & offences. Whereof we haue an notable example in our firſt parents: who although they were before God (vnto whom nothing can be hid or couered) and were then liuely and ſufficiently accuſed, and purſued in their own conſciences: yet they vſed all the ſleights and fetches that they could, for to diſguiſe themſelues, and to turne from them the fault that they had committed: not being led to confeſſe, neither by the feare and reuerence of God, who ſpake vnto them, nor by the accuſation and guilt of their owne conſciences, which on euery ſide preſſed them thereunto

unto; neither yet would franckly acknowledge, without doubling, their diſobediēce, their ingratitude & pride, into which they had plunged themſelues. Wherin we may ſee, what a hard thing it is for men, truely, and without hypocriſie to confeſſe their ſinnes. We may ſee this to be true in the Patriarks, who did ſo long diſſemble and conceale their wickednes, their cruell and vnnaturall conſpiracie which they made againſt their poore brother, that they would neuer confeſſe it, vntil that they were cōſtrained, and enforced by the agonie and diſtreſſe that God brought them vnto, to make them to remember it. And *Dauid*, how long was he aſleepe in his ſinne? Wherin he neuer bethought himſelfe ſeriouſly, vntill he felt himſelfe liuely touched with the hand of God, ſo that he found himſelfe almoſt preſſed downe, as he himſelfe confeſſed. *Pſal.* 32. 4. 5 *For thine hand is heauie vpon me day and night, and my moiſture is turned into the drought of ſommer. Selah. Then I acknowledged*

Gē. 42. 21. 22.

Pſal 32. 4. 5.

my ſinne vnto thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah. And ſaint *Peter* after that he had ſo many times, and ſo often denied his maiſter, as to forſwear and to curſe himſelfe, if he euer knew him, had he not therein continued, and ſo had beene vtterly caſt out of the Church of God, as well as *Iudas*, and an infinit cõpanie of other apoſtataes, who finally diſpaired: if Ieſus Chriſt had not caſt his eye vpon him, and by looking on him, did ſo inwardly pierce his conſcience, that he made him both feele, and bewaile his ſinne? And Saint *Paul*, who as a mad and furious beaſt, ſought amongſt all the Chriſtians, to kill and deuour them, did he of himſelfe repent for his faults? Nay, rather was he not obſtinate and hardened to waſt and to ſpoile the flocke, if that the ſtrong hand of the ſhepherd that watcheth ouer it, had not curbed, & ſhortned him, conſtraining him by force to acknow-

Luke. 22. 61

Acts 9. 5.

acknowledge, and to feele the great euill and miſchiefe that he did? By theſe few examples, we may eaſily ſee, that mē, although they be couered, fraught, and filled with an infinite number of ſinnes, yet can they not acknowledge, nor feele them, if God beſtow not this grace vpon them, to ſet, and to place them before their eyes. And this is the cauſe, why in many places of the ſcripture, *repentãce* (which partly conſiſteth in the acknowledgement of ſinne, and in the diſpleaſure that a man hath for ſinne) is called the gift of God. For as we cannot know God, nor the goodneſſe that we ought to ſeeke in him, neither can we beleeue in his goodnes, vnleſſe that we be firſt, inwardly illuminated and inlightened by his ſpirit, and outwardly taught by his word: euen ſo can we not either well know our ſelues, or ſound the depth of the vice and ſin that is in our hearts, vnles that the ſpirite of God giue vs eyes to view, and to behold our ſelues in the mirrour, or glaſſe of his law. For natu-

2. Tim. 2. 25

rally we can no more ſee our ſelues, and that that is in vs, than could the olde woman *Lamia*, that is mentioned in the fables, that ſhe had eyes which ſhe caſt from her owne houſe, to prie, and to eſpie what was done in her neighbours houſes. Vnto which tendeth the fable that *Aeſope* hath, where he ſaith, that we all carie the bagge behind vs, wherein we put our owne defects, and faults, to the intent they ſhould not come in our ſight; and before we doe put the ſinnes of our neighbors, to the end that in ſeeing them, we might haue ſome argument or matter to backbite them, or to ſpeake euill of them. And indeed it is a thing to be wondred at, that though our ſinnes being as ſickneſſes that are ſore and daungerous, or rather altogether deadly: that yet notwithſtanding they are ſo ſleightly, and ſlenderly felt of them that are helde therewith. For we ſee that thoſe that are idolaters, hypocrites, proude, couetous, aud ſenſuall, do flouriſh & braue it, without anie grieuing or vexing of them-

themſelues for their ſinnes. Nay, which is more, the idolater neuer taketh more delight and pleaſure, then when he beholdeth, kiſſeth, and worſhippeth his idole: neither is the hypocrite more content, then when by ſome outwarde appearance of ſome counterfeit or feined vertue, he may inſinuate himſelfe into ſome good opinion, and ſo get vnto himſelfe ſome reputation, and be thought vertuous: and others neuer thinke themſelues more happie and bleſſed, then when peaceablie they ſolace, and delight themſelues, with the honours, riches, and pleaſures of this world, which they deſire: and the cauſe of al this is, becauſe they haue no touch or feeling of their ſinne: which indeed is the moſt daungerous, and fearefull of all: as in bodily diſeaſes, thoſe are moſt dangerous, which bring with them leaſt griefe: as the Palſie, the Lithargie, the Apoplexie, and other ſuch cold diſeaſes: for ordinarily ſuch are incurable. Which was the cauſe, that made an ancient father heretofore ſay,

that he deſired not to be ſicke at all, but if it ſo fell out that he ſhould be ſicke, then did he deſire, that he might ſpeedily feele his diſeaſe: wherby he would giue vs to vnderſtand, that there is nothing more dangerous, than to be ſick, and not to be aware of it. What then ſhall become of vs, which neuer thinke that we are ſo vicious, and ſinfull, as indeed we are, and alwayes thinke that we are more righteous and holy, then indeed we are? For we neuer ballance nor poiſe our vices, and our vertues, but with falſe meaſures and weights: becauſe when we come to weigh or poiſe our vices, wee take the lighter weights: & the greater, when the queſtion is of our vertues, which we continually think to be greater, then indeed they are, by meanes of that furious and mad ſelfe-loue, which we haue of our ſelues, which dazzeleth and bleareth our ſight. And euen as vapours and ſmoke, which morning and euening do ariſe from the earth, being put betwixt our ſight and the ſunne, maketh

A ſimilitude.

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it ſeeme vnto vs to be greater then indeed it is: ſo when we behold our vertues, ouer and againſt this ſelfe loue, which couereth our eyes, we do then iudge them to be much more great, & excellent, then indeed they are.

What then are we to do for the correcting & amending of this falſe iudgment, that we make of our ſelues, iudging our ſelues to be more righteous, and leſſe ſinful then indeed we are? We ought to learne to know our ſelues: the which, that we may the better do, we ought day and night to meditate in the law of God: referring thereunto our thoughts, our affections, our ſpeeches, our actions, & to be brief, al the eſtate of our life, as vnto a moſt ſtraight rule, according vnto which all our whole life ought to be meaſured, and framed. But becauſe that we are vnprofitable ſchollers, and giue not our endeuour and labor to applie this ſtudie, God, as a good maſter, and as one that is carefull for the good of his children, is conſtrained oftentimes to take

the rodde, to awaken, and to ſtirre vs vp, and by ſickneſſes, and other mortifications of our fleſh, to make vs to know the corruption that is in vs. For there is nothing that doth more bring vs vnto the obedience of the wil of god, then doth good and wholeſome diſcipline (as ſaith *Eſay*:) which teacheth mē iuſtice when the iudgements of God are vpō earth. And *Dauid* ſaith, *Pſa.* 119 67. *Before I was afflicted, I went aſtray: but now I keepe thy word.* & elswhere. 119 71. *It is good for me that I haue beene afflicted, that I may learne thy ſtatutes.*

Eſay 26.8.

Pſal. 119. 67. 71

This is then a very profitable thing for a man, that when ſickneſſes and other aduerſities come vnto vs, we know how to vſe them: for they make vs to know and to feele our ſinnes, whereas contrariwiſe, health and proſperitie, make vs to forget. For when as in the flowre and prime of our age, we being healthfull and luſtie, and all things go well with vs, the world laughing vpon vs: we thinke vpon nothing, but vpon youthfulnes and brauerie, like vnto

vnto young fawnes, and vntamed heyfers. And if any man ſhould then goe about to giue vs to vnderſtand of our duetie, he ſhould but loſe his labour, and the time: for there is nothing more fierce, more ſtubborne, more headſtrong, and more hard to be taught, then a man that is pampered, and as it were dandled by Fortune, and puffed vp by proſperitie. For which thing God reproueth his people, by his Prophet, I would often haue ſpoken vnto thee in thy proſperity, but thou wouldeſt not vouchſafe to heare me: and ſuch hath bene thy cuſtome euen from thy youth. And *Salomon* ſpeaking of the proſperitie of fooles, ſaith, that it is that that ouerthroweth and beſotteth them. Truely it is verie hard (as *Zenophon* ſaith) *for a man to be wiſe and wealthie both at once:* and being exalted vnto honour, and abounding in riches and pleaſure, to know that he is but duſt and aſhes, as did *Abraham:* or to acknowledge that they are nothing but vanitie, as did *Danid:* but contra-

riwiſe we all thinke, that we are petite or halfe Gods: as we may euidently ſee in *Aſhur*, *Nebuchadnezzar*, *Antiochus Theos*, *Xerxes*, *Alexander*, *Herod*, and *Domitian*, who by meanes of their proſperitie, became ſo inſolent, and ſo hautie, that they would euen denie and defie God. Which thing *Philip* king of Macedonia conſidering, to the intent that by the happie ſucceſſe that he had in his affaires, he might not fall into ſuch arrogancie, tooke order with one of his chamberlaines, that he ſhould euery morning, when he waked him, ſay vnto him, *Philip, remẽber that thou art a mortall man.* And herein did he verie wiſely: for ſeeing that proſperitie is a verie pleaſant and delightſome thing, which beſotteth & maketh mẽ drunk, yea, and lulleth them a ſleepe more eaſily, then doth the ſweete and pleaſant wine which they drink, or the alluring and delightful melodie that they heare. The ſickneſſes then which awaken vs, and which make vs to know what is our eſtate, and to know that

Eſai. 10. 11. & 14. 13.

ſinne

ſin which is in vs, is the principal cauſe which breedeth and bringeth forth in vs ſickneſſes, are verie profitable: which we ought to take as ſpeciall aduertiſements, which God ſendeth vnto vs, to make vs to remember him, and to do our endeuour to ſeeke him. Which thing we doe, firſt in confeſſing our faults before him, with a contrite and an humble heart, with a feeling of his wrath, and with diſlike of our ſelues, that we haue offended him, after the receiuing of ſo manie graces, bleſſings, and fauours which we haue had from him in ſo great abundance, that we know not how, not onely not to number and to count them, but alſo ſufficiently not to comprehend, nor to conceiue them. Moreouer, that we may be the more effectually and throughly touched, and pricked with the feeling of our ingratitudes, we are to remember, that being at the firſt created, according to the image and likeneſſe of God, and by this meanes farre exalted aboue all the creatures of the earth, *Pſal.40.5.* *Gen.1.27.*

without hauing reſpect vnto the dignitie wherein God had placed vs, we haue not onely blemiſhed and darkened it, but almoſt vtterly defaced, and put it out, wholly turning our ſelues from righteouſnes, holineſſe, & truth, which are the graces, whereby we may be like vnto him, to follow the errors and vanities of this world, the fooliſh deſires, and inordinate affections of our fleſh: and in a word, to walke in our owne wayes, and in the whole courſe and ſtate of our life, to ſet before vs the verie reſemblance and image of the diuell: and afterward he brought vs from the darknes of ignorance, wherewith we were enwrapped, and entombed, and hath ſhewen vnto vs the brightnes of his face, by the preaching of his goſpel, and by the knowledge which he hath giuen vs of his ſonne, to the end that we ſhould follow him, who is the light of the world, and not communicate any longer with the workes of darknes. But leauing our gulde, and the way that he hath mar-

Col.3.17.

Iohn.1.51.

Epheſ.5.2.

ked

ked out for vs, we are reeled and ſtragled aſide into a thouſand by-pathes, like vnto poore blind men, hauing no man to direct & lead vs, but our owne appetite and fooliſh phantaſie, which *Iohn.5.7.* are but blinde guides: vntill that we *Heb.2.14.15.* oftentimes come vnto the pits brinke, and are readie euen to fall in, and to be vtterly deſtroyed, vnleſſe it pleaſed God to ſurmount, and to ouercome our malice by his goodnes, and euen then to remember vs, when we haue cleane forgotten him. Moreouer, he had deliuered vs from the bondage of the diuell, and of ſinne, which was much more hard and cruell then was that of Egypt, and of Babilon, & freed vs, to the intent that we ſhould ſtand faſt in the libertie, which he had ſo franckly and freely procured vnto vs, by the death of his onely and welbeloued ſonne. But how oft haue we looked backe as did *Lots* wife? not onely wiſhing for the fleſh-pots of Egypt: but alſo taking our iourney to returne thither againe, and again bringing our

ſelues vnder that yoke, from whence we had bene taken, louing rather to liue ſhamefully, and miſerablie vnder the tyrannie of the diuell, of the world, and of our fleſh, then bleſſedly, and in honour, vnder the kingdome of the ſonne of God.

Furthermore, how haue we acknowledged this ſo great and vnſpeakeable grace that he hath wrought for vs, when (as a man would ſay) he hath come and ſought vs, euen when we haue bene at the brothell houſes, and being as it were bewitched with the ſpirite of fornication, haue with egernes runne thereunto, and haue giuen our ſelues vnto the diuell, who hath bin the companion that we met, which way ſoeuer we haue gone, playing the harlots with him publikely, not being withheld neither with fear, nor ſhame, nor with the reuerence of God, who hath bin the beholder of all this pollution and filthie infamie? Which notwithſtanding, hath not hindered him from aſſembling, and gathering vs into

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to his houſe, for to marrie and to ioine vs vnto himſelfe, with ſuch a true knot of amitie and loue, which can neuer be vndone: requiring of vs no other gift or dowrie, but chaſtitie and modeſtie, promiſing to forget al our former leud life, to the intēt that hereafter we ſhold render vnto him faith & loyaltie. Now conſidering how often, and how many wayes we haue broken this our marriage, playing the harlots with the world, and with our owne luſts, ſome of vs making a God of our owne fleſh, others of their riches, others of their belly, others of their pleaſures, and others of their titles and dignities, worſhipping our affections and deſires which we haue placed in our hearts, as vpon an altar, or ſome excellent place in the temple of God, which we haue by this meanes polluted and prophaned, and ſo by conſequent haue deſerued to die the death: that is, vtterly, & for euer to be raſed and rooted out. And what a ſhame and reproch is this vnto vs, that hauing bene elected and

choſen from the reſt of the world, and of the children of wrath, as naturally we were, to be made the ſons of God,

Epheſ.2.12.13 to this end, that we ſhould liue and die

19. in his ſeruice, and ſhould for euer vow vnto him, loue, feare, honour, and obedience, with all our heart, and with all our power? And yet notwithſtanding all this, that in our whole conuerſation, we haue alwayes ſhewed our ſelues rebellious, ſtubborne, and ſtifnecked: reiecting all diſcipline, and ſtopping

Pſal.58.45. our eares like vnto the ſerpent, that we might not be enchanted by the ſweete voice of the goſpel: taking vnto our ſelues ſtony and vncircumciſed hearts, to the end that the promiſes and ordinances of God ſhould not be engrauen in them? How often hath our ſhepheard aſſaied to gather vs vnder his

Matth.23.37. wings, as the hen would her chickens,

Eſa.63.9.10. and we would not? How oft hath he ſtretched forth his hands to embrace vs, and we haue bene alwayes rebellious and gainſaying? How oft hath he knocked at our doores, and we haue

not

not vouchedſafe to open vnto him? When he hath ſought vs, we haue fled from him: when he hath called vs, we would not anſwere: when he hath cõmaunded vs to follow him, we haue made our ſelues wearie: when he hath ſtrikẽ vs, we haue hardened our ſelues, euen as the anuile againſt the blowes of the hammer: when he hath cheriſhed vs, we haue flattered our ſelues: whether he would haue allured vs by his promiſes, or terrified vs by his threatnings: we haue bene ſtubborne and obſtinate to beleeue the one, and to mocke at the other. To be briefe, by what meanes ſoeuer he hath gone about for to catch vs, we haue ſtill carried our ſelues like vnto wild and ſauage beaſts. *Matth. 11. 17*

Moreouer, we were his vineyard, *Eſay 5. 1.2.* in which he greatly delighted, & wherin he ſpared no coſt, to trim it, and to dreſſe it after a moſt exquiſite maner, he had made a moſt curious, ſtrong, and ſure hedge, and fence, in hope that he ſhould gather much fruit at conueni-

ent time: but it falles out cleane cõtrarie, for in ſtead of bringing forth good grapes, we haue broght forth veriuice, and ſowreneſſe, and ſo haue giuen him occaſion, that we ſhould oftentimes, long ago haue beene plucked forth of the hedge, and ſhould as old withered and drie branches, haue beene caſt an hũdred times into the fire, to haue bin ſcorched and burnt for euer, and euer. And whence hath it com likewiſe, that *Eſay.49.* being fruitleſſe, and barren trees, and that in the dayes and times of proſperitie: as the prophet ſpeaketh, Ieſus *Mat.21.16.* Chriſt likewiſe finding vs fruitleſſe, that he ſhould not euen at the verie inſtant curſe vs, as he did the figge tree? For with what pretence or excuſe can we colour, or couer our barrenneſſe? Were we not as a tree plãted along by *Pſal.1.3.* the cleare and pleaſaunt riuers of the word of God, wherewith we haue bene continually watered? And yet behold, we haue brought forth no more fruite then the briers, which haue beene vpon the dry and vpland ground: or then the thornes

thornes vpon the hard and heathy hils: notwithſtanding that the axe (which is laid to the roote of euerie tree which bringeth not forth fruite) hath kept vs from being cut vp by the root, & from being caſt into the fire, to be burnt eternally. We cannot denie, but that we haue beene as vnprofitable branches, and that oftentimes we haue not built vpon the corner ſtone, nor vpon the precious foundation of vs, and of the church. What is the cauſe, that we haue not bene driuen away with the wind, and why the fire hath not conſumed vs and our works? The prophets heretofore haue reproued, and reproched Iudah, for that that ſhe hath iuſtified her ſiſter, by meanes of the wickedneſſes and abominations, wherewith ſhe had polluted her ſelfe more then ſhe had: but we may well confeſſe, that we haue iuſtified them both. For what kinde of wickednes haue we omitted, or forgotten to commit? Haue not wickedneſſes, blaſphemies, prophaning of the pure and lawfull ſeruice of God, contempt 1. Cor. 3. 10. 11. 12.

tempt of his worde, iniuries, oppreſſi-
ons, wrongs, rebellions, diſobedience,
hatred, enuie, murther, whoredome,
backbiting, haue they not, I ſay, reig-
ned amongſt vs? If we ſhall iudge of
the goodneſſe of the earth, by the good
Heb. 6. 7. 8. fruits that it bringeth forth, being well
tilled and trimmed, and well bedewed
and moiſtened with raine from hea-
uen: what ſhall wee then contrarilie
iudge of that earth, which hauing in al
reſpects receiued an infinite abundance
of benedictions and bleſſings from an
Iam. 1. 17. high, euen from the father of light:
doth yet notwithſtanding, bring forth
nothing but baggage, thornes and
thiſtles? What vſe, and profite haue we
made of the examples (I will not ſay)
of our children, of our ſeruants, or of
our friends (as we are bound) but not of
the leaſt of the creatures in the world,
all which hold themſelues in obedi-
ence vnto their creator, without alte-
ring or changing the roome or place
that he hath appointed them vnto, or
without being wearie to execute his
will,

will, and his commaundement. Our fathers heretofore haue ſeene, and we after them now do ſee, that the heauens, the ſunne, the moone, the ſtarres, the elements, the liuing things, the plants, and the trees, haue alwayes euen from the time they were firſt created, gone on forward in one courſe, and haue (as a man would ſay) in their courſes, marches and motions, obſerued and kept that meaſure that God hath giuen vnto them, without either paſſing their bounds, or confuſedly troubling that order, which at the firſt was vniuerſally eſtabliſhed, and appointed: but men alwayes haue beene, and ſtill will be irregular, and without order. And, which is worſe, we dayly ſee, that the moſt part, who for the heaping vp of the full meaſure of their former faults, do adde thereunto impudencie, ſtopping their eares vnto all wholeſome doctrine, and by their whole cariage ſhewing themſelues to haue ſhameleſſe and whoriſh faces. Where is now a dayes amongſt ſinners this ſhame, and confuſion of *Eſay.3.16.* *Dan.9.8*

face that *Daniel* had ? Where is thorowout the whole earth, the viſage and countenance of the poore publicane, who for ſhame that he had ſo often offended his good God, durſt not lift vp his eyes vnto heauen ? Where are the riuers of teares, and of weeping of the poore ſinnefull woman in ſuch great abundance, that they ſufficed to waſh the feete of Ieſus Chriſt ? Where are the eyes turned into riuers of water, as were *Ieremies*, to bewaile, and to mourne for the ſinnes and miſeries that are in the world ? Where is this griefe and bitterneſſe of heart, wherewith the Apoſtle Saint *Peter* was pricked, as ſoone as euer his ſin came in his ſight ? Where is this compunction, & wounding of the heart that the people ſhewed, after the doctrine and ſpeech that Saint *Peter* had made vnto them, for that they had ſo wickedly conſented vnto the death of Ieſus Chriſt, to ſatisfie and to content the wicked deſire of the vngodly prieſts ? Where is the ſadneſſe, and heauineſſe of heart, wherwith

Luke 18.13.

Luke.7.37.38

Iere.9.1.

Luke 22.62.

Act.2.37.38.

with *Dauid* was preſſed, when with ſobs and ſighes, deeply he cried out and ſaid, *Pſal.6.6. I fainted in my mourning: I cauſe my bed euery night to ſwimme, and water my couch with my teares.* And elſe where, *Pſal.51.3. For I know mine iniquities, and my ſinne is euer before me.* Where is the ſackcloth, & aſhes wherewith the Niniuites declared that their repentance was ſound, and true: & with which, without doubt they ſhall, at the day of iudgement condemne theſe maskes of ſcourgers, & penetentiaries that we ſee to be in Italie, and Auignon? Where is the man, nowadayes, that for ſorrow, and griefe that he hath offended God, doth rent, teare, and diſfigure himſelfe, as the prophet in his time willed thoſe, whom he exhorted vnto repentance, to turne from the wrath of God, when they were threatned: or to appeaſe and to mittigate it by conuerſion, when they were forewarned? Where ſhall a man find one, that hath his ſoule and heart pierced with agonies, and griefe, with an hum-

Pſal.6.6.

Pſal.51.3.

Ionah.3.7.8.

Iſay.22.12.

ble, lowly, and a broken ſpirit, as the Prophet *Ioel* demaundeth, with a diſtreſſed & a mournful conſcience, with ſound hatred, and ſincere diſpleaſure, free from all diſſimulation and hypocriſie, and doth preſent himſelfe, before the maieſtie of God, with a true confeſſion of his faults, and in all humilitie to deſire and to craue his mercie, for the forgiueneſſe of them.

Ioel. 2. 12. 13

By this may a man perceiue, what is the hardneſſe and the ſtubbornnes of our hearts, what is the ſlender feeling that we haue for our ſinnes, the little feare that we haue to offend God, the weake loue and reuerence that we bear vnto him, and the poore and ſmall obedience that we performe vnto him. And being ſuch, what faith? what faith (O good God) can we haue in thee? Faith (as Saint *Peter* ſaith) purifieth the hearts. What faith then can they pretend, which as yet haue their hearts full of filth and of corruption? their hearts being indeed fat, and puffed vp with ambition, with pride, with couetouſneſſe,

what maketh vs to ſee the weakeneſſe of our faith.

Acts 10.

neſſe, with pleaſure, with impaciencie, with reuenge, with hatred, with enuie, and with other ſuch like fleſhlie and inordinate paſſions and affections? Faith ought to regenerate vs, and to make vs new creatures, and of earthly men, to make vs heauenly: of carnall, to make vs ſpirituall men: of the children of wrath, and darkneſſe, to make vs the children of grace, and of light: to be briefe, of deuils it maketh vs angels. Whoſoeuer as yet then hath his heart glewed, & faſtned vnto the earth, and hath not his minde ſet on thoſe things that are on high, who ioyneth not himſelfe vnto the ſpirite, thereby to fight againſt the fleſh: but being aſſaulted, or ſet vpon by his owne concupiſcence, doth preſently giue place thereunto, and maketh himſelf a bondſlaue, or a priſoner, he doth therein abuſe the grace of God: and whereas he ſhould maintaine and vphold it, by liuing in his feare, and in obedience vnto his holy will, he doth ouerthrow it, and through ouermuch libertie, goeth Gal. 5. 17.

out of that way, whereunto he had before giuen himſelfe, vnder a vaine confidence that he had, that he ſhould alwayes find it preſt and readie, to excuſe and to couer all his ſinnes, and ſo he deceiueth himſelfe, thinking himſelfe to be faithfull, where as his faith is no better than that of the deuils, and ſhall be able at the day of iudgement to benefite or to comfort him no more than theirs ſhall them. Furthermore faith, doth it not deliuer vs from the cõdemnation and iudgement of God: as our ſauiour Chriſt ſaith: he that beleeueth ſhall not come into iudgement: and Saint *Paul* ſayth, there is no condemnation to them, who by faith are incorporated into the bodie of Ieſus Chriſt? Now thoſe which liue according to the fleſh, and which without any feare do commit thoſe things which God hath forbidden: and contrariwiſe, do omit thoſe things that God hath commanded, how can they auoid the ſentence of death, & of the curſe which is prouounced in ẏ law, againſt all thoſe which do

Iohn. 3.8. & 5.24.

Rom. 8.1.34.

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trãgreſſe the ſame, for as much as they ſinne wittingly, willingly, and of ſet purpoſe? If their conſcience condemne them, God, who is greater then their conſcience, which vnto the bottome ſearcheth, & foundeth their harts, how can he forgiue them? Moreouer, true faith doth ſo cloth vs with the righteouſnes of the ſpirit of Ieſus Chriſt, that it doth in ſuch ſort embrace & follow the ſpirit, that the one: namely fayth: is neuer foũd without the other. Forasmuch then as the ſpirite of God cannot remaine invs, vnles it produce his worke: that is, vnleſſe it do illuminate, ſanctifie, quicken, guide and gouerne vs in our counſels, thoughts, affections, wordes and actions: what faith can we imagine that we haue, if we ſhew it not by a holy and godly conuerſation, mortifying & crucifying our fleſh with the luſts thereof, killing the old man with all his wicked affections, flying from, and deteſting all kind of vices, and on the other ſide applying our ſelues vnto euerie good vertue: abſtai-

1. Iohn. 3. 20. Pſal. 44. 21. Rom. 3. 5.

Gal. 5. 24. Epheſ. 4. 23. 24. &c.

ning not onely from euill, but from e-
1.Theſ.5.22. uerie thing that hath any ſhew, or ap-
pearance thereof: and to conclude,
continuing this exerciſe without in-
Ezec.10.17. terruption vnto the end of our life. For
if any one (as ſayth the Prophet) that
hath for ſome certaine ſpace endeuoured to liue well, and afterward ſhal decline, and go aſide out of the right way before he come vnto the ende, God will not any whit remēber his former righteouſneſſes, nor allow vnto him any one of them when he ſhall come to reckoning. For he doth not promiſe ſaluation and life vnto them that ſhall begin well: but vnto them onely, that ſhall with an inuincible delight and courage perſeuere, and continue vnto the ende. Neither giueth he the priſe & crowne of immortalitie vnto any, but vnto thoſe that ſhall runne
1.Cor.9.24. to the ende of the race, and gaole, and which ſhall fight and ſtriue vnto the very end, and laſt gaſpe of their life. For what ſhall it profite a marchant, ſayling vpon the ſeas to the Indies, or to a-

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ny other place to load his ſhippe with precious and coſtly marchandice, if after hauing eſcaped many perils & dangers, & hauing ſailed proſperouſly for ſome good ſpace (as for ſome 14. or 15. months) he ſhal at ꝯ laſt come to break his ſhip, and ſhall make ſhip-wracke, euen at the verie brim and brinke of the port, or hauen, where he is readie to land and arriue. All they that went out of Egypt vnder the cõduct of *Moſes*, entred not into the land of Canaan: for the greater part of them died by the way, & were ſhut out of that reſt, that God had promiſed vnto their fathers, for their vnbeliefe ſake, and for other their vices, that the Apoſtle reckoneth vp in the firſt epiſtle to the *Cor.* So that we are not to hope at any time to inioy that eternal & bleſſed life, ꝯ God hath promiſed and reſerued for his elect, vnleſſe that we do vnto the end perſcuere and continue in the faith of his worde, and in obedience vnto his bleſſed and holy will, which thing indeed is giuen to very few. 1. Cor. 10. 5. 7.

Furthermore, true faith is alwayes accompanied with an heat and feruencie of the ſpirite, which leadeth it publikely to profeſſe the name of God, to ſing forth his praiſes, and euerie where to publiſh and to preach his wonders, as alſo to make publike profeſſion of Ieſus Chriſt, and of his goſpel: yea, and without feare, ſhame, or hypocriſie, conſtantly to maintaine and defend the truth, againſt all thoſe that do any manner of way contrarie, or reſiſt it. But if that we would truely and without flatterie examine our ſelues, for all our actions, we ſhall know and confeſſe, that in the greater part of vs there hath bene a maruellous ſlacknes, to do our dutie this way forth, and that we haue bene wonderfull cold and fearefull, when the queſtion hath bene of oppoſing our ſelues againſt the wicked, in that that we haue ſeene & heard the name of God, Ieſus Chriſt, religion, the goſpel, and the truth to haue bene blaſphemed: we holding our peaces and ſuffering that in our

Rom. 10. 10.

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preſence, the honour of God ſhould be not onely iniured and wronged, but euen trampled and troden vnder foot, without opening our mouthes to ſpeak one word in the defence thereof. Alas, what zeale haue we alſo ſhewed, for the redreſſing of the tabernacle of *Iacob*, which was vtterly abaſed? What pittie and compaſſion haue we had, that in ſeeing the ruines and horrible deſolatiõs of long time, readie to come vnto the poore citie of Sion? Is there yet a man that can ſay, that he hath imploied himſelfe, or his meanes, as he ought to haue done, for the reedifying of the temple of God, and for the healing againe of thoſe breaches, that the enimie on euery ſide would haue made againſt the Church? How many are there amongſt vs, whom a man may iuſtly reproue, for that that they haue bene more carefull and curious to rebuild and to polliſh their owne houſes, then the houſe of God? For indeed there are verie few that haue the pure & ſincere ſeruice of God, in ſuch high

Agge. 1. 2. 4

recommendations as they ſhould, as for to eſtabliſh & to reſtore it when it is corrupted and prophaned, or elſe to maintaine and vphold it when it is in good eſtate. And yet notwithſtanding that, we are ſo cold and negligent, to further that the order and ſtate of the church, might be brought vnto her former beautie and dignitie, and that God might be preached, knowne, and worſhipped in ſpirite and in truth, as he requireth in his word, that there is not a man amongſt vs, but takes himſelfe to be a Chriſtian, yea and that of the better ſort too, although that he ſeeke not the kingdome of God, nor the righteouſnes thereof, vntill he hath had other things: yea, and then onely ſeeketh the kingdome of God, when he hath thoroughly & wholly diſpatched, euen his leaſt and ſmalleſt affaires. As, to be ſhort, the moſt certaine iudgment that one can haue, for the goodnes of a tree, is to ſee whether it bring forth good fruite, yea, or no. We alſo may iudge of faith, whether it be good

or

or no, if it giue reſt vnto our conſciences, ſo that we feele no fear nor diſtruſt, nor ſcruple, nor agonie, nor doubt, nor griefe, nor torment, which may trouble or diſquiet vs before God: but that we are thorowly aſſured and reſolued, to be pardoned and abſolued from his iudgement, and to be iuſtified from all crimes and accuſations, that the diuell can obiect or lay againſt vs, by meanes of that ranſome that Ieſus Chriſt hath payed for vs, by his death and blood-ſhedding, and by that his paiment hath thorowly contented and ſatiſfied the iuſtice of God. And further, when it ſtirreth vs vp continually to pray vnto God, whether it be in proſperitie to bleſſe and to thanke him, or in aduerſitie to proſtrate our ſelues before him, and humblie to entreate him, that he would deliuer vs, or elſe if it pleaſe him to deale otherwiſe, at the leaſt on the one ſide to mittigate our griefe, and on the otherſide to ſtrengthen vs ſo, that we conforming our ſelues wholly vnto his will, we may carrie it, during

Rom. 5 1. *The triall of true faith, by which euerie one of vs is conuinced, by the marks that are found in true faith.*

Matth. 20.28. 1. *Tim.* 1.15. *Rom.* 10.11.12.

the time it ſhal pleaſe God to lay it vpon vs: ſo that finally it may enkindle and inflame in vs a loue to God, and to our neighbours, in ſuch ſort, that we ſhould as it were burne with an earneſt deſire to ſerue, and to honour God, to moue and to ſtirre vp euerie one to acknowledge, and to glorifie him, and that we haue no greater ſorrow nor griefe, then to ſee him diſhonored and blaſphemed: and as concerning our neighbours, that we loue them as our owne fleſh, and as members of the ſelfe ſame bodie with vs, as brethren and children of the ſame father, that we & they haue in the heauens, and that we manifeſt the loue that we beare vnto them, by all effectes and meanes that poſſiblie we can: no leſſe deſiring their good, their eaſe, their honor, their reſt, their aduancement and preferment then our owne: and in their neceſſities to aid them with money, with counſel, with fauour, with labour, with friends, with commendations, and without any exception, to further them with anie thing

thing that is in our power.

Now, who is he amongſt vs, yea amongſt thoſe that haue moſt profited, and proceeded in the knowledge and feare of God, that dare ſay of himſelfe, that he hath had ſuch a faith, as which ſhould haue bene ſufficient to fight, and to bicker againſt the diuell, and *Matth. 16.18* againſt all the gates of hell, & to make vs ſtrong and inuincible againſt all trials and temptations, wherewith we might be aſſaulted and aſſailed, yea and to bring and to plucke vp all our thoughts & affections from the earth, and to exalt, and to lift them vp aboue all height, euen aboue the heauens, by a true and liuely hope of immortalitie and bleſſednes, which God hath promiſed & prepared for vs? Which hope ſhould make vs vtterly at once to forget, and to forſake the world, with all her glorie, pompe, pleaſure, riches, and glittering ſhew, & to eſteeme all theſe brittle and corruptible things, euen as droſſe and doung, for the taſt and truſt that it giueth vs, concerning the

ſweetneſſe of the ioyes of heauen, and whereby it doth ſodainly extinguiſh and deface the ſence and feeling of all other pleaſures, as it befell vnto the three diſciples, in whoſe preſence our ſauiour Chriſt was tranſfigured in the mountaine: for hardly would they haue had any ſmall taſt of bleſſednes, had they not of a ſodaine loſt the remembrance of all worldly things, deſiring nothing but onely the abode & continuance of that eſtate and felicitie, in which they found themſelues. For alſmuch then as faith, hope, and charitie, which are principall vertues and graces, which ought to ſhine in the life, and in all the works of a Chriſtian man, are imperfect and weake in vs, yea and in the moſt perfect in the world: there are therefore ſo manie doubts, diſtruſts, vaine feares, cares, griefes, perplexities, preſumptions, hatreds, enuies, choler, and other ſuch like paſſions & deſires, which as ſpots and blemiſhes do blemiſh and deface the hew, and beautie of the vertues and graces

Matth.17.2.

VVherof ſicke men are to be aduertiſed.

graces that are in vs. It is neceſſarie then, whē the queſtion is of preſenting our ſelues before the face and maieſtie of our God, that we and the ſicke parties, whom we would comfort and admoniſh, ſhould beginne with an humble acknowledgment, and confeſſion of our ſinnes. Acknowledging in the firſt place, the ingratitude and careleſneſſe that hath beene in vs, to heare, to reade, and to meditate in the word of God, and to put it in practiſe, to profite by the gifts and ſpeciall graces that he hath giuen vntō vs to conſider, & alwayes to haue before our eyes, the ſcope & end of our vocation, that we may addres & refer the whole ſtate of our life according thereunto, to walk in his fear, not to defile his image, which in our regeneratiō was reſtored and renewed, that we ſhould keep vnto him faith & loyaltie, which we promiſed vnto him, in the couenāt that we made with him, to liue, & to die to his glory, to offer vp vnto him our bodies, as a liuing ſacrifice, holy & acceptable,

1 *Firſt, freely to confeſſe their ſinnes before God.*

Rom. 12. 2.

& not to conforme our ſelues like vnto this world, to liue and to walke in the ſpirite, not to fulfill the luſts of the fleſh, to walk as children of the light, to ſtand faſt in that libertie, wherewith Chriſt hath made vs free, to be carefull not to be brought againe vnder the yoke of bondage & ſin, to fight valiantly againſt the luſts of our fleſh, to reſiſt the diuel, to hinder that ſin haue not any dominion or rule ouer vs, ſo well & orderly to rule our whole life & all our carriage, that we may be exempt & free not only from euill, but from all ſuſpition of euill, to looke ſo diligently, that our liberty be no occaſion to the fleſh, & that we commit not any thing that may be offenſiue vnto our neighbors, or which may in any ſort moue our aduerſaries to blaſpheme ꝯ name of God, & of Ieſus Chriſt, & to defame the religion which we profeſſe, not to ſeek any thing, but only thoſe things which are aboue, & to haue our whole mind, our vnderſtanding, our thoughts, & our affections on heauenly things, & to haue

all

all our conuerſation on high, alwayes to haue our laps burning, & our loynes trusſed or gyrt, to looke for the comming of the Lord, & to be ready to follow him, and by his grace to do all that it ſhall pleaſe him to command vs, and continually to pray & to praiſe God, to depend vpon his prouidence, and to caſt our ſelues & our affairs wholly vpon him to reſigne vp vnto him wholly our will: and to conclude, to loue him with all our heart, with all our ſoule, & with all our mind, and our neighbours as our ſelues. After, hauing ſet before the ſick party theſe faults, that he hath cõmitted for to aſtoniſh him, & ſo the better to prepare him, to receiue the grace & fauour of God: it is thẽ further requiſite to ſet before his eies, that that he hath iuſtly merited, and deſerued for the faults that he hath cõmitted: to wit, to be wholly ſwallowed vp of the anger of God, whereof he hath procured vnto himſelfe a great waight, by continuing in his ſinnes, and by ſo long abuſing his gentleneſſe and long

Matth.25.4.

Pſal.38.15.

To ſet before his eies the iudgements of God, and to make him effectually to feele them.

suffering. Further, to be ouerwhelmed with the iudgement of God, which is
Rom.2.8. (as the Apostle saith) prepared for all those that disobey God, and especially for those seruants, that knowing his will, and being well instructed in al that that concerneth their duety, make no reckoning to accõplish or to discharge it. Moreouer, that al the curses cõtained in the law, & that are ordained against the breakers therof, are readie to fal vpon his head: because that he hath polluted himselfe, not onely once and away by ignorance or frailtie, but by violating the holy ordinances of God, wittingly, willingly, and that almost as oft as he hath bene thereunto inuited and solicited by the diuel, or by his own cõcupiscence: and further to be excluded & banished from the kingdom of heaRom.5.12. uen, because that flesh (according vnto
1.Cor.15.50. which he hath liued) cannot inherite or possesse the kingdome of God. For if our first parents were shamefully driuen out of Paradise, where they were placed after their creation, by meanes of

their

their diſobedience, what can man now merite by ſo many rebellions & tranſgreſſions, which he dayly draweth and drinketh in euen as water?

And further, to be cõdẽned vnto eternal death, & for euer to haue his portiõ with the diuel & reprobates, in the fire of hell: foraſmuch as that is the reward & wages of ſin. And for cõcluſion, that he hath deſerued to be buried in hel, & in the flame to ſuffer thoſe torments that the rich mã did, for diſdaining the poore in their affliction, & for not making any accoũt to aid thẽ at their need, and for not vſing the like curteſie, and charity towards thẽ, that they thẽſelues would haue deſired in their neceſſitie. *Luk.* 16.23.

3 *And afterward to cure him with the ſweete promiſes of the goſpell.*

When that a mã ſhal ſo haue humbled the partie that is ſicke, & out of the law as out of a glaſſe, ſhal repreſent and ſet before him his iudgement & condemnation, & whẽ one ſhal ſee him wounded, & pricked with griefe at his hart, it is then requiſite to apply vnto the woũd, ſoft & gentle medicines, & to do as do the maſons, who whẽ they hew or

cut out a ſtone, doe at the firſt ſtrike with their hammer great and mightie blowes, vntill they haue cleft it out in ſclates, but afterward they do ſo plaine & poliſh it with their plaining inſtrumēt, or fourmer, as they cal it: that the blowes that before they ſtrook, ſhal no whit appeare: ſo ought it to be, that after a man hath delt with the ſick partie roughly & roundly, & hath by ỹ ſharp threatnings of the law, humbled, and brought him down, cuē vnto the gates of hel, a mā muſt thē retire & returne, ſetting before him the ſweet & louing promiſes of the goſpel, to the end that by the ſoupled ſoftnes of this oile, the piercing ſharpnes of the law might be aſſwaged & delayed: and that the ioy of this good tidings of the grace of god, might make him quite and cleane to paſſe by, & to forget the ſadnes & the ſorrowfull deſpaire that the law had brought him vnto. It is cōuenient therfore, in the firſt place to ſhew & to cōfirme this, that the obligation & hand-writing that was againſt vs, which cō-

Col. 2. 14

ſiſted

ſiſted in ordinances, hath bin defaced, aboliſhed, & faſtned vnto the croſſe of Chriſt. And further, that Ieſus Chriſt hath redeemed and ranſomed vs from the curſe of the law, when he was made a curſe for vs, as it is written, *Curſed is euerie one that hangeth on tree*, to the end that the bleſſing of *Abraham* might come vpō the Gētiles, by Ieſus Chriſt: that we might receiue the promiſe of the ſpirite by faith: that Chriſt is the end of the Law for righteouſneſſe, vnto all that beleeue: and finallie, that by the perfect obedience that he hath rendered vnto God, obſeruing all the commandements without any defect, or omitting the ſmalleſt point, euen to the vndergoing of the curſed death of the croſſe for vs, becauſe that ſuch was the will of his father, he hath procured for vs a generall pardon and forgiueneſſe of al our debts and bonds, which he hath paide, not in gold nor ſiluer, nor precious ſtones, but by his owne blood, which is an inualuable, and incomparable price and ranſom.

Gal.3.13.

Rom.10.4.

Rom.1.4.

1.Pet.1.19.

And ouer and beſides that, hath gotten for vs righteouſnes, which being giuen vnto vs by the faith, and aſſurance that we haue in our ſelues: as well by his word & ſacraments, as by his ſpirit, bearing record in our hearts, we ought to put away all feare, and fearfull apprehẽſions, that we may haue for our ſins, either of death, of the deuill, of the rigor & curſe of the law, or finally of the ire and iudgement of God. For, for to begin with our ſinnes, being clothed with the righteouſnes of Ieſus Chriſt, we may aſſure our ſelues, that they are not onely couered and hid, ſo that they ſhall neuer appeare, nor be diſcouered before the eyes, and face of our God: but that they are wholly raſed and wiped out as with a ſponge, and diſperſed, euen as a cloud by the winde, or by the ſunne. And although that they may be as red as crimſen, or as ſcarlet: yet they ſhal be as white as ſnow (as ſaith *Eſay*) and before him *Dauid*, *Pſalm.* 51. 7. *Purge me with hyſſope and I ſhall be*

Rom. 4. 8. 9.

Eſay 43. 25.

Eſay 1. 18.

Pſal. 51. 7.

cleane

cleane: waſh me and I ſhall be whiter then ſnow.

Neither skilleth it, how many they be in number, ſo that they be not ſins againſt the holy ghoſt, nor in what ſort, nor maner they haue bene committed, whether of ignorance, frailtie, or of ſet purpoſe: for ſinne cannot ſo abound, but that the grace of God, which is purchaſed for vs, by the death & righteouſneſſe of Ieſus Chriſt, ſhould much more abound. And although that the ſinne hath beene committed agaynſt the maieſtie of God which is infinite, and that it bee for this cauſe thought infinite: yet that hindereth not, but that the blood of Chriſt, which by the eternall ſpirit offered vp himſelfe vnto God, without any ſpot or blemiſh, ſhould cleanſe our conſciences from dead workes, to ſerue the liuing God: as the apoſtle writeth to the *Hebrewes*. For ꝑ diuinitie being inſeparably vnited, and ioyned with the humanitie in the perſon of Ieſus Chriſt, is the cauſe by his almightie power, that his death

The greatneſſe nor multitude of our ſinnes cannot hinder the effect of the mercie of God.

Heb. 9. 14.

hath an infinite power to redeeme vs, his righteouſneſſe to ſanctifie vs, and his life to quicken and to bleſſe vs, becauſe that being God as hee is, he is more ſtrong than the deuill: ſo are his workes more ſtrong and forcible to ſaue vs, then are the workes of his enimie, that is the deuil, to deſtroy or to ouerthrow vs. His righteouſneſſe hath more power to iuſtifie vs, then hath ſinne (whereof the deuill is the authour) to condemne vs: and his integritie to waſh, and to cleanſe vs, then is the foule ſpirit by his ſtinch and filth to pollute and defile vs. And his light is more powerfull to illuminate, and to enlighten vs, then the darkeneſſe of the Prince of this worlde, is to dimme, or to darken vs: and his truth to inſtruct vs, then are the errours of the father of lies to ſeduce vs. To be briefe, his life hath more vertue to raiſe vs vp, and to quicken vs, then the enuie of this murtherer, and manſleaer

is

is to kill and to ſlea vs. Wherein wee ſee, that the ſonne of God (as Saint *Iohn* ſayth) came not into the world for any other ende, but to deſtroie the workes of the deuill: and that in his blood all our enemies, that is to ſay, all our ſinnes haue beene drowned, euen as *Pharaoh* and the Egyptians that were enemies vnto the people of God, haue beene alreadie diſcomfited, and drowned in the red ſea. 1. *Iohn* 3. 10.

This is he that is the ſtronger man: as Saint *Luke* ſayth, which ſetteth vpon another ſtrong man, whom he bindeth & ouercõmeth, and from whom he taketh all his armour, wherein he truſted: that is to ſay, ſinne, death, and the lawe, leading with him captiuitie captiue when he went vp into heauen, in ſuch ſort, that the deuill being thus diſfurniſhed, and diſarmed, hath no more meanes nor power to hurt vs, neyther by ſinne, but that Ieſus Chriſt hath waſhed vs in his blood, nor by death, but that he *Luke.* 11. 22. *Epheſ.* 4. 7.

hath ſwallowed it vp in dying, nor by the law, but that he hath fully ſatisfied it, in accompliſhing it, and in ſubmitting himſelfe vnto that curſe that was ordained for vs. And although that Sathan be continually our aduerſarie, and by meanes of the hatred that hee beareth vnto vs, and of the enuie that he hath to hurt vs, and to hinder vs from attaining vnto felicitie, from whence he was put by meanes of his
1.Pet.5.8. pride, go as a roaring lion, ſeeking whome of vs he may deuoure: yet we may reſiſt him, being ſteadfaſt in faith, and remaining rooted in the perſwaſion that we haue in the forgiueneſſe of our ſinnes, which is eternall, as is the vertue and the power of the death of Ieſus Chriſt, by which this life was obtained for vs, and is the priuiledge and freedome of the Church, vnto which all the faithfull ought to haue recourſe, for to be in ſafetie, when they are purſued by their owne conſciences, or by any other ſergeants of Gods iuſtice: whereunto alſo *Dauid* exhorteth vs:

Pſal.

*Pſal.*130.7.8. *Let Iſrael wait on the Lord: for with the Lord is mercie, and with him is great redemption, and he ſhall redeem Iſrael from all his iniquities.* And elſewhere. *Pſal.*51 17 *The ſacrifices of God are a contrite ſpirite: a contrite and a broken heart, O God, thou wilt not deſpiſe.* *Pſal.*130.7.8. *Pſal.*51.17.

Examples of the mercies of God towards great ſinners.

And Ieſus Chriſt, which is the ſouereigne and chiefe medicine of our ſoules, & who came not into the world but to ſeeke that which was loſt, and to heale that which was ſore, and (as the Prophet ſaith) to beare our infirmities and diſeaſes, can he haue any greater pleaſure and delight, then to ſee vs run vnto him, for to be disburdened and diſcharged from our ſinnes? Did he euer reiect Publican or ſinner, that came before him? He is euen as the Prophet ſayth. *Pſal.*103.8. *The Lord is full of compaſsion and mercy, ſlow to anger and of great kindnes.* *Eſay.*53.4. *Pſal.*103.8.

We may eaſily ſee this to be true, in the examples of the Publicane, of the ſinfull woman, of the prodigall childe, *Luke* 18.13. *Luke* 7.47.

Luke 15.20. Luke 23.43. 2.Sam.12.13. Matt.26.75. Mat.18.27.

of the good theife, of *Dauid*, of *Peter*, of *Paul*, and of the ſeruaunt that was indebted vnto his maiſter tenne thouſand talents, which were forgiuen him as ſoone as hee acknowledged and confeſſed the debt, and deſired his maiſter to haue pitie vpon him. Alas, to what end hath the father ſent his ſonne into the worlde? Why hath hee annoynted him with the holie Ghoſt? Is it not to preach vnto the captiues, that he is come from heauen to pay their ranſome, and to bring them from captiuitie, and to the priſoners, that hee is come to open vnto them the priſons, and to them that are in debt, that hee is come to diſcharge them, and to the ſicke, that hee is come to heale them? And the Apoſtles, which hee ſent through out the whole worlde, as hee was ſent of his father, to what ende had they their commiſſion and commaundement? Was it not to preach the Goſpell: that is, forgiueneſſe of ſinnes vnto euerie creature in

1 *The mercies of God are confirmed by arguments, taken from the end why God ſent his ſonne into the world.*

2 *From the preaching of the Goſpell.*

the name of Ieſus Chriſt? Vnleſſe then that we ſhould thinke that their labour was in vaine, and the paines likewiſe of the true and faythfull miniſters that ſucceeded them, wee may vndoubtedly aſſure our ſelues of the forgiueneſſe of our ſinnes: Nay, which is more, if in beleeuing in him, our ſinnes ſhould not bee forgiuen vs, then this woulde followe, that the birth, death, reſurrection, aſcenſion, interceſſion, nay, the whole miniſterie of Ieſus Chriſt, ſhoulde bee made of no force, and ſhoulde bee vtterly fruitleſſe and vnprofitable, and that our fayth ſhould be in vaine. Moreouer, how can wee beleeue, that he is our Ieſus and our Immanuell, vnleſſe he ſaue vs from our ſinnes, and by this meanes mittigate the enimitie that is betwixt vs and him, that letteth and hindereth him, that he cānot aſſociate, & ioine himſelf with vs? Furthermore, what aſſurance ſhould we haue that

3 *From the annihilating of our Lord Ieſus Chriſt.* 1.*Cor.*15.14. *Mat.*1.23.

4 *From his office.* *Eſay.*59.3.

Heb.8.10.11.12. Ier.31.7. the new couenant that he hath made with vs, ſhould be confirmed and ratified by his death and bloodſhedding, if he haue not quite forgotten all our iniquities, and hath not written his lawes in our hearts by his ſpirite, foraſmuch as theſe are the promiſes, and conditions, by which the couenant was drawē and made? What fruite and profite ſhould come vnto vs by the vertue of his prieſthood, and of the ſacrifice that he offered vnto his father, for our redemption, if we as yet remaine in our ſinnes? And how can he be ſayd to be the attonement for our ſinnes, and not for our ſinnes onely, but alſo for the ſinnes of the whole world? How can we aſſure our ſelues, that he is our mediator and aduocate, and vnder this aſſurance go vnto the throne of grace, to the ende that we may obtaine mercie, and find grace to be holpen in time of need? We are not therefore to doubt of the forgiueneſſe of our ſinnes: and as *Dauid* ſayth, *Pſal.*103.12. *As farre as the East is from the West: ſo far hath he*

1. *Iohn* 2.2.

Heb.4.16.

Pſal.103.12.

he remooued our ſinnes from vs.

And how can wee doubt hereof, ſeeing wee carie this grace printed, and ſealed, not onely in our harts and conſciences, but alſo in our bodies, by two great ſeales of the Chauncerie: as it were, of the kingdome of heauen: to witte, Baptiſme, and the Lordes ſupper? That the ſicke partie do aſſure himſelfe, that beleeuing the forgiueneſſe of ſinnes, he ſhall by and by obtaine it, for it commeth vnto vs according to our fayth. And Saint *Ambroſe* ſayth, that, all that we beleeue, we obtaine. For wee can not beleeue that that which God hath ſayd and promiſed vnto vs, who is faythfull, and thorowly true in his promiſes, ſhould bee by the infidelitie and infirmitie of men aboliſhed, ſo that it ſhould not bee true. And howſoeuer that the wicked in reiecting and contemning the worde and promiſes of God, doe by their contempt and obſtinacie hinder that the worde

The comfort that we may haue by the ſacraments.

Rom. 3. 3.

An anſwere to this obiection viz. that the graces of God may ſeeme not to be of ſuch great force: becauſe they are not alike auailable vnto all.

cannot bring forth it effect in them, in ſhewing the power that it ſhould haue to ſaue them, if they did beleeue it: yet this can not bee preiudiciall to the faythfull which receyue and obey it, neither to hinder them from beleeuing, and receyuing it in their hearts, nor from quickening them thereby: no more then can a man that hideth his eyes from the light, and ſhunneth it, hinder that another man opening his eyes ſhould not enioy the light and be inlightened. For the light and colours are obiectes of the eye: which being opened, and well, doth preſently conceiue them: ſo the promiſe of God is the obiect of faith, which maketh that mā doth preſently receyue it when it is ſhewed vnto him, and as ſoone as he heareth it publiſhed, becauſe that by the ſpirite of God his heart is prepared before: for otherwiſe, if it ſhould remaine in it ſtonie nature the ſpirituall ſeede could neither take roote nor fructifie, no more then materiall ſeede caſt vp-

vpon ſtones, or vpon ground vntilled. The ſicke partie then, being thus reſolued for the forgiueneſſe of all his ſinnes, neede not anie whitte to doubt but that hee is in the fauour of God, and that from henceforth he may infalliblie, and vndoubtedly hope for eternall life, and for all the happie felicitie that God hath promiſed vnto his children. For there is nothing that can ſtop or hinder vs from felicitie but onely ſinne, which not being imputed vnto vs: but being couered, and vtterlie blotted out, what is there that can further hurt vs, or driue God from vs? If that by fayth (as it is ſayde) we are inſeparablie vnited and knit vnto him, who is the fountaine of life, and the ſtore of all riches, what then can we wiſh, that we ſhall not readily & ſpeedily finde in him? What wo, or miſerie can wee finde, being in his grace? Then are wee aſſured, that the good will that he hath borne vnto vs, he will

The application that a chriſtian may make vnto himſelf of the promiſes of God is moſt certain.

1

Becauſe that that which might hinder our ſaluation, is taken away.

Epheſ.2.12.

Pſal 36.9.

2

We are ioyned with God, whoſe loue is euerlaſting.

Rom.8.1.

for euer continue, and that there is no creature in the worlde, that can turne it from vs (as Saint *Paul* writeth to the *Romans*) I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, neither height, nor depth, nor anie creature, ſhall bee able to ſeparate vs from the loue of God, which he beareth vnto vs in Chriſt Ieſus our Lord. And a little before in this Chapter: who ſhall ſeparate vs from the loue of Chriſt? Shall tribulation, or anguiſh, or perſecution, or famine, or nakednes, or perill, or ſworde? Euery man then that hath beene once engrafted by faith into the bodie of Ieſus Chriſt, and by conſequent adopted by God, receiued into grace, and is in the houſe as a childe, can neuer afterwarde finally depart from thence: but as he is aſſured of his election by his vocation, and iuſtification, which follow election: ſo is he aſſured of his glorification, which is the concluſion, and

Rom.8.38.

and as it were the crowning of our ſaluation. For the giftes and calling of God, are without repentance, as the Apoſtle plainely writeth vnto the *Romans* Chapter 8. ver. 30. Whom he did predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified. And howſoeuer there be manie vices, and infirmities in vs, yea, and that it often commeth to paſſe that we fall fouly, as we ſee it befell vnto *Dauid*, to *Peter*, and *Paul*, and almoſt vnto all the ſaints, yea to the moſt perfect that euer were: yet there is euer one point vpō which we ought euermore to be grounded, and which ought greatly to comfort and ſtrengthen vs againſt all the aſſaults & temptations of Sathan, which is that, that Saint *Iohn* ſayth, that euerie one that is borne of God ſinneth not (that is vnto death.) For the ſeede of him remaineth in him, and cannot ſinne, becauſe he is born of god. Which thing, he better proueth elſwhere. Al vnrighteouſ-

Rom. 5.9. Rom. 11.29.

God doth not ſo forſake vs that our faith ſhould faile.

1. *Iohn* 3.9.

1. *Iohn* v. 5.17.

neſſe (ſaith he) is ſin, but there is a ſinne which is not vnto death. We know that whoſoeuer is borne of god, ſinneth not: but he that is begottē of god, God keepeth him, and that euill one toucheth him not. For thereby he giueth ſufficiently to vnderſtand, that fayth and the word of God, which are as it were the ſoule and the ground-worke, are neuer vtterly raſed nor plucked out of the hearts of the elect, and therefore they cannot ſinne that ſinne that Saint *Iohn* calleth a ſinne vnto death. For albeit that faith oftētimes be as it were buried in them, hauing neither mouing nor feeling, no more then a dead thing: yet is it not vtterly quenched, no more then is fire couered with aſhes, although it giue neither light nor heate: or then is a tree which in winter time, when the ſap is drawne vp into the roote, bringeth forth neither bud, leafe nor fruit, to ſhew that there is anie life in it, which yet notwithſtanding is couered, and hid within the roote. Marke therefore the reaſon

ſon, for which *Dauid* ſpeaking of the faithfull man, ſayth: *Pſal.* 37. ver. 39. 40 *But the ſaluation of the righteous men ſhalbe of the Lord: he ſhalbe their ſtrength in the time of trouble. For the Lord ſhall helpe them, and deliuer them: he ſhall deliuer them from the wicked, and ſoall ſaue them becauſe they truſt in him.* And in *Pſalme.* 89. verſe 34. *My couenant will I not breake, nor alter the thing that is gone out of my lippes.* And a little before in the verſes 28. 29. 30. 31. 32. 33. 34. *My mercie ſhall I keepe for him for euermore, and my couenant ſhall ſtand faſt with him. His ſeede alſo will I make to endure for euer, and his throne as the dayes of heauen. But if his children forſake my law, and walke not in my iudgements: If they break my ſtatutes, and keepe not my commaundements: Then will I viſit their trangreſſion with the rod, and their iniquitie with ſtrokes. Yet my louing kindneſſe will I not take frō him, neither wil I falſifie my truth. My couenant will I not breake, nor alter the thing that is gone out of my lippes.*

Pſal. 37. 39. 40.

Pſal. 89. 34.

Pſal. 89. 28. 30. 31. 32. 33. 34.

Pſal.23.6. And *Pſal.*23.6. *Doubtleſſe kindneſſe and mercie ſhall follow me all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord.* And in *Pſal.*30.5. *For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.* And in *Pſal.*65.4. *Bleſſed is he whom thou chuſeſt, and cauſeſt to come to thee: he ſhall dwell in thy courts, and we ſhal be ſatisfied with the pleaſures of thine houſe, euen of thine holy Temple.* And to conclude, in *Pſal.*119.ver.116. *Stabliſh me according to thy promiſe, that I may liue, and diſappoint me not of mine hope.*

Pſal.30.5.

Pſal.65.4.

Pſal.119.116

It ſhall be requiſite then, to alledge vnto the ſicke partie all theſe places of ſcripture, and other ſuch like, on euery ſide to repaire his faith againe, & with all neceſſarie furniture to fence and arme him, againſt all the fierie ſlights and darts of that wicked one, ſo that on euery ſide he may auoyd them, ſo that Sathan find not any weake or naked place, whereby he may wound or hurt him.

him. For it is not to be doubted, but that Sathan will then (that is, in the time of ſickneſſe) vſe all his power, and all his pollicie to ſhake our faith, and to ouerthrow vs: yet the meanes for the ſick and afflicted partie to defend himſelfe is, alwayes to keepe him in his caſtle, and neuer to depart from the promiſes of God, whatſoeuer ſathan ſhall obiect againſt vs. For when ſathan ſhal ſeeme to batter the caſtle of our faith, which oftentimes euen in the deareſt children of God ſeemeth to be weake, & like vnto the fire couered with aſhes, then are we to run vnto the other caſtle or hold of our ſaluation (which is indeed the more ſure:) namely, to the promiſes of God, which neuer alter nor change, but are as God is, certaine and ſure. Let vs therefore informe the ſicke partie of that that *Eſay* ſaith, that Iſrael is ſaued by the Lord, the eternall God of their ſaluation: ſo that for euer hereafter we ſhal neuer be confounded nor aſhamed. And further elſewhere, That the heauens ſhall vaniſh away as *Eſay* 45.22.

ſmoke and the earth ſhall weare as a garment, and the inhabitance thereof likewiſe ſhall be aboliſhed: but my ſaluation ſhalbe for euer, and my righteouſnes ſhall neuer faile. And to the end that the tokens which he hath ſomtimes ſhewed vnto vs of his anger, ſhould not breed in our hearts ſuch a great feare, as whereupon there ſhould follow a diſtruſt of his goodnes and of thoſe promiſes of ſaluation, which he hath made vnto vs: let vs heare that that the Prophet *Eſay* ſpeaketh of in his 54. chapter, where he ſpeaketh vnto the Church in the name of God. I haue forſaken thee for a little ſpace, but I will gather thee againe in great compaſſion. I haue for a little while, as in amoment of mine indignation, hid my face from thee, but I haue had cõpaſſion on thee, according to mine euerlaſting fauour, ſaith the Lord thy redeemer. Neither ſhall this be as the waters of *Noah*, for as I ſware that I would neuer make the floud of *Noah* againe to flowe ouer the face of the

4 *The feeling that we haue ſometimes of the anger of God, ſhould not lead vs vnto diſtruſt.*

Eſay 54.7.8.

the earth: ſo haue I ſworne that I will neuer be angrie with thee againe, neither will I any more reproue thee. For though that the mountains be moued, and though that the little hils tremble: yet my mercy ſhal neuer go from thee, and the couenant of my peace ſhall neuer faile, ſaith the Lord which hath compaſſion on thee. God in *Hoſea* for this purpoſe ſaith vnto his church, that he wil marrie it for euer in faith, truth, mercy, & iudgment: ſignifying therby vnto it, that the couenant that he will make with it, ſhalbe ſure & inuiolable, and ſuch a one as he hath grounded in himſelfe: that is to ſay, in his mercie, truth, & iuſtice: onely requiring this of the church, ỹ it ſhold walk in vprightnes before him, & that in all her wayes, ſhe ſhold follow ſoundnes & ſincerity, alienating, & eſtranging herſelfe as far as poſſiblie ſhe can, from al filthines & hypocriſie: which thing is indeed diligently to be noted. For the diuel, to the end that he may aſtoniſh vs, & make vs doubt of the effect of the promiſes of *Hoſ.* 2. 19. 20.

5 God when we are readie to come into iudgement, being ſommoned, and our cauſe being in hand readie to be heard, if he ſee that we ſtand ſure and ſtedfaſt, and that we plead or put in our anſwere, that we are enfranchiſed vnder the word of the goſpel, wherein God offereth vs his grace, he wil there iump and accord with vs, that God is true in all that he ſaith: and likewiſe, that by his promiſes, he offereth vnto vs grace and life: but this then he will obiect, namely, that he is hindered from accompliſhing and performing vnto vs that that he hath promiſed vs, by our indignitie, and vnworthineſſe, becauſe that we hauing ſo many times offended him, yea and that ſince the time that he hath enlightened and regenerated vs, by the knowledge of his truth, and hath ſhewed vs this fauour, as to entertaine vs into his houſe, and to adopt vs for his children, we haue yet by our ingratitude made our ſelues vncapable of his benefites, and vnworthy that he ſhould effect thoſe promiſes that

Our vnworthineſſe and vnkindnes cannot hinder God frõ finiſhing that that he hath begun.

that he hath made vnto vs. Now for the auoiding of this temptation, which is the moſt forcible & dangerous that we can be aſſaulted withall: we are firſt to conſider, that as the onely good pleaſure of God was at the firſt the onely motiue & motion, that led God to make this couenant with vs, and to offer vnto vs the promiſe of ſaluation, whereby he hath ſhewed himſelfe to be our God, and to receiue vs to be his people: ſo his grace is the only meanes to ſtir him vp to accompliſh and performe that his promiſe, and fauour towards vs. Whereupon S. *Paul* ſaith, that the reward of ſinne is eternall death, but the gift of God is eternall life. Howbeit, that for the right diſpoſing and ordering of the Antitheſis, or contrarie ſpeech, it may ſeeme that it ſhould haue bene ſaid, for the fit oppoſing of one member againſt another, that life is the reward of our righteouſnes, as death is the reward of our ſinnes. But to the end, that we might be giuen to vnderſtand, that life, which is

Rom. 6. 23.

the effect of the promiſe, is alſo free as well as is the promiſe that he made vnto vs, he therefore wholly attributeth it vnto the gift of God, without making any mention of works or merites. Wherunto is that to be referred, which is alledged in the Epiſtle to the Romanes, and in the Pſalmes: where *Dauid* ſheweth the bleſſednes of the man, vnto whom God imputeth righteouſnes without works, ſaying, *Pſal.* 32.1.2. Seeing then that life and bleſſednes are not giuē vnto vs, in liew of the fauour, merite, or holineſſe that is in man, but by the onely grace of God: it therfore followeth thereupon, that as the price and dignitie of our works cannot procure vnto vs euerlaſting life, ſo our vnworthines cannot preuent nor hinder vs. For it is the meere free gift of God, which he giueth to whom it pleaſeth him, & that according to his mercy, & not after our merits or righteouſneſſes, which are not only imperfect, but alſo tainted and blemiſhed with many corruptions, becauſe that our hearts, from whence

Rom. 4.67.
Pſal. 32.1.2

whence they proceed, can neuer be ſo purged and cleanſed, whileſt we are in this world, but that there will ſtill remaine many corruptions wherewith they are defiled, which is the cauſe why the Prophet ſo earneſtly prayeth vnto god, that he would not enter into iudgment with him, *Pſal.*143. 2. *And enter not into iudgement with thy ſeruant, for in thy ſight ſhall none that liueth be iuſtified.* *Pſal.*143.2.

And elſwhere, *Pſa.*130.3. *If thou ô Lord, ſtraitly markeſt iniquities, ô Lord, who ſhall ſtand?* *Pſal.*130.3.

And that that *Aug.* ſaith in the book of his confeſſions, is a very worthy & memorable ſentence, which is this: Wo be vnto all our righteouſneſſes, if they be examined & iudged without mercy. But yet this cannot hinder but that God may giue vnto vs eternal life, as he hath promiſed, ꝑ we might know, feele & cõfeſſe our vnworthines. For there is nothing that can make vs capable, & (if it may be ſo ſaid) worthy of the graces & bleſſings of our god, as the acknowledgmẽt & feeling that we haue in our

ſelues of our great indignitie. And indeed what worthineſſe could one finde in the thiefe, that hanged on the croſſe by our Sauiour Chriſt, who had continued in his vngodlines and wickednes euen vnto the laſt point of his life, without euer knowing of his Sauiour, vntill the verie houre that he was readie to yeeld vp the ghoſt? And yet he had no ſooner opened his mouth, to confeſſe his ſinnes in general, and to craue mercy of Ieſus Chriſt, but it was preſently ſaid vnto him, this day ſhalt thou be with me in Paradiſe. What worthineſſe was there likewiſe in the poore Publican, who for the great ſhame and horror that he had for his life paſt, durſt not ſo much as lift vp his eyes towards heauen, and yet aſſoone as euer he began to remember how pitiful and miſerable his caſe was, and deſired God that he would haue pittie vpon him, preſently al his ſinnes were forgiuen him, and he returned vnto his houſe iuſtified? What worthineſſe could one finde in S. *Paul*, then when

Luke.23.44.

Luke.18.13.

mandements. Whereupon this is to be noted, that he promiſeth vnto his ſeruants none other recõpence for al their ſeruices, but to ſhew his mercy towards them, and their poſterity. The like may be obſerued out of the 24. Pſal. where the Prophet ſpeaking of thoſe that ſhal aſcend into the mountaine of the Lord, ſaith, *Pſal.24.4.5.6. Euen he that hath innocent hands and a pure heart, which hath not lift vp his minde vnto vanity, nor ſworne deceitfully: He ſhal receiue a bleſſing from the Lord, and righteouſnes from the God of his ſaluation. This is the generation of them that ſeeke him, of them that ſeeke thy face, this is Iaacob. Selah.* Pſal.24.4.5.6

This the Prophet ſaith, to giue vs to vnderſtand, that for all the labour and endeuour that we can doe to obey God, to purge our heartes from all wicked thoughts and affections, and our hands from all euill workes, to humble vs vnder the hand of God, and to preſume nothing, neither of our ſelues, nor of our vertues:

yet for al this we cannot hereby aſcend into the mountaine of the Lord, but it muſt be onely by the fauour of that grace which he ſhall ſhew vnto vs, and of the mercie that it ſhall pleaſe him to exerciſe towards vs. And this ſerueth ſo much the more to comfort vs, and wholly to aſcertaine and aſſure our hope, that it is grounded vpon his mercie & truth, which are ſtedfaſt and vnmoueable, and not vpon the worthines of our works and graces, which are verie impefect. Now then, when we

4 *He ought to be armed againſt the fearefull apprehenſion of death, and for this cauſe he is firſt to know,*

ſhall ſee the ſicke partie well reſolued, concerning the forgiuenes of all his ſins, and that in his heart there ſhal not remaine any feare of them, which may any more trouble his conſcience: then it is neceſſarie that we proceed further, as to arme and fenſe him againſt the horror, and fearefull apprehenſion that he may haue of death, in ſhewing vnto him by the word of God, that death hath beene ſlaine and ſwallowed vp by the death of Ieſus Chriſt: who ſpeaking by the mouth of the Apoſtle,

1 *That death hath bin ſlaine by Ieſus Chriſt, ſo that vnto the faithfull it is no death but a ſleepe.*

faith

ſaith vnto death: O death, I will be thy death. For ſeeing that the pricke or ſharpeneſſe of death is ſinne, and the power of ſinne is the law, Ieſus Chriſt hauing accompliſhed the law for vs, hath alſo by this meanes taken away the ſting from death, ſo that it ſhall neuer offend or hurt vs any more. And howſoeuer the decree and ordinance of God ſtand true and ſure, that all men ſhall die, and as they came from the duſt, ſo ſhall they returne thither againe: yet indeed to ſpeake properly, the ſeparation of the bodie and ſoule in a faithfull man, ought not to be termed and called death. And ſo Ieſus Chriſt ſpeaking vnto his diſciples of *Lazarus* which was dead, ſaid vnto them, that he ſlept. This phraſe or kinde of ſpeech is verie vſuall in the old Teſtament, to ſignifie the death of the fathers. Saint *Paul* vſeth it alſo, when he writeth vnto the Corinthians and Theſſalonians, concerning them that ſhall depart before the day of the reſurrection, that

1.*Cor.*15.54. 55.56.

*Iohn.*11.11.

1.*Cor.*15.51. 1.*Theſſ.*4.15.

he calleth it ſleeping. But he ſpeaketh yet more excellently in the Epiſtle vnto the Philippians, where he calleth it a ſeparation, and a diſioyning of the ſoule from the bodie. Which ſpeech likewiſe accordeth verie well with the purpoſe of Ieſus Chriſt: who going about to warne his diſciples of his death approching, ſaith vnto them, that the houre approcheth and draweth nigh, that he muſt paſſe from this world to go vnto God his father, calling this bodily life by the name of a paſſage, by which we paſſe from the vale of miſerie to enter into the ioy and poſſeſſion of Paradiſe: that is to ſay, to a place of aſſured reſt, and full of all delight. Which thing in deede the auncient Greekes would ſhew by the verie name that they gaue vnto death, calling it *Thanatos:* which in the Etymologie giuen by Themiſtocles, is as much in the vulgar tongue as, gone vp vnto God: and they call it alſo *Teleuté*, which ſignifieth as much as, Conſecration: as

Phil. 1. 22. 23.

Iohn 13. 3.

if

if we ſhould ſay, that death is but a ſolemne ceremonie, by which the faithfull are wholly conſecrated, and dedicated vnto God, to the end that hereafter they ſhould render vnto him no other exerciſe, but to ſing, and ſet forth the praiſes of God, and to ſanctifie his bleſſed and holy name. And for this cauſe Ieſus Chriſt calleth it ſometimes by the name of Baptiſme, becauſe that by death we paſſe, as by an hauen, and as it were ouer waters, to arriue at that place of reſt and pleaſure whereat we aime.

And the bodie, which the Greekes call σῶμα, thereby to ſignifie that it is vnto the ſoule as a ſepulchre: which they deriue of a nowne very much like vnto the other, to wit, of σῆμα, which ſignifieth that during the time of it being here, it is as it were buried & entered: when it pleaſeth God to take it vnto himſelfe, is it not as if he ſhold make it to come forth of the graue, and raiſe it vp againe?

What occaſion then can men haue

2 *That death bringeth vnto the faithfull, great profite both for the body & the ſoule*

ſo to ſhunne and to flie from this ſame bodily death, and to be ſo afraid of it, ſeeing that by ſeparating the ſoule from the bodie, it bringeth it out of priſon, and ſendeth it vnto the liberty of heauen, there to be gathered euen vnto the boſome of Ieſus Chriſt, and to enioy with him, and with al the bleſſed ſpirites, thoſe eternal conſolations, which are the promiſes reſerued, and kept for the elect and faithfull? And the bodie on the otherſide ſhall lie in the earth, as in a bed: there for to ſleepe and to take his eaſe, ſo that the ſleepe thereof ſhall neuer be broken nor troubled, neither with vnquiet dreames, nor by cares and vexations, nor by feares, nor by alarms & bruites of warre, nor by any other occaſion, and that vntill the day of the reſurrection, when it ſhall bee awakened by the ſound of the trumpet of God, and ſhall be ſent vnto life, hauing left in the earth his mortalitie, corruption, diſhonour and weakeneſſe, being clothed with glorie, power, immortalitie,

BIBLIOTHECA BODLEIANA

1. Cor. 15. 53. 54.

talitie, and incorruption. Where-in a man may ſee, that there is no reaſon, why men ſhould be ſo greatly afrayde of bodily death: which for a while ſeparateth the ſoule from the bodie, for the great profite both of the one & of the other. For, by this meanes the bodie is out of great daunger, not onely of ſinne, and of the miſeries that it draweth with it: but alſo from all temptations, lying and reſting in the earth, in a ſure and certaine hope of the reſurrection, and life eternall. And howſoeuer it ſeemeth to be wholy depriued of life in the earth, becauſe that the ſoule departing from it, leaueth it without mooving or feeling: yea and ſo that it rotteth and returneth vnto duſt: yet being alwayes accompanied by the ſpirite and infinite power of God, which quickeneth all things, it is not vtterly diſioyned from life, as ſaint *Paul* ſayth: If the ſpirite of him which raiſed Ieſus Chriſt from the dead dwell in you, he which raiſed Chriſt from the dead, will alſo quicken your mortall *Rom.8.11.*

bodies, becauſe of his ſpirite which dwelleth in you. And this is the reaſon, why elſewhere, going about liuely to deſcribe vnto vs the reſurrection to come, he ſetteth it forth vnto vs vnder the figure of a ſeede which is caſt into the earth, which hath in it ſelfe life: although that it being in the garner hath no ſhew of it, and hauing it in our hand, we cannot deeme of it but as of a thing which is dead: yet when it is caſt into the ground, where as a man would think, that the life that it ſhould haue, ſhould be vtterly extinguiſhed, & choked, it ſheweth it ſelf and groweth, ſo that of rottennes as it were, one may perceiue a blade cõming, which afterward taketh nouriſhment & groweth, which are the effects, & proofs of ꝑ life that was in it, before it was put into the earth. And euen as god in the ſcripture nameth himſelf the god of *Abrahã*, yea after his death, & that he is not the god of the dead, but of the liuing: ſo thereupon it followeth, that not onely the ſoule of *Abraham*, which was bought with

1. Cor. 15. 42.

3 *That it taketh not away from the bodies of the faithfull the ſeede of life.*

Mat. 22. 32.

with the death of his ſon, was yet liuing when it was ſeparated from the bodie: but that alſo the body which partaketh in this ſelfe ſame redemption, which is vnited and incorporated into Ieſus Chriſt for to be of his mẽbers, & which finally was conſecrated, and dedicated vnto God, that he ſhould dwell therin as in his temple, is not then depriued of life when it is rotten in the earth: becauſe it is alwayes accompanied with the grace of God, and couched and cõpriſed as well as the ſoule, within the compaſſe of that eternall couenaunt that he hath made with his people, which couenant is the very roote and fountaine of life, not only to the ſoules: but alſo to the bodies of all the faithful. And if (as S. *Iohn* ſaith in his *Reuelatiõ*) that thoſe are bleſſed which die in the Lord, and that there be no bleſſedneſſe without life, then one of theſe two conſequents will neceſſarily folow, that either bleſſednes cõmeth not to the body, or elſe, if it do come, that it is not exempt and free from it, when it lieth

1. *Cor.* 3. 17.

Reuel. 14. 13.

in the graue. For although that the body, becauſe it is cõſumed with wormes, in that ſtate ſheweth not any appearance of life: yet doth it alwayes keepe life in it, as a ſeed, & a blade, which ſhall appeare at the day of the reſurrection, when the ſpirit of God, ſpreading his infinite power ouer our bodies, ſhall raiſe them, and ſhall decke them with that glorie and excellencie, which God hath promiſed vnto his elect. And euen as in an egge there may be a yong one: and ſo by conſequent life hidden, which appeareth when the yong one commeth forth, and by meanes of heate is hatched: ſo immortalitie and life, vnto the communicating and partaking whereof, both our bodies and ſoules are called, when that by faith we haue receiued the Goſpel (which is the word of life, and an incorruptible ſeede) ſhall be diſcouered and diſcloſed in the laſt day, by the power of our God, which ſhall renue vs, as he doth the heauens, the earth, and all other creatures, which ſhall be then wholy deliuered and ſet

free

fre from the bondage of corruption. Whereof we are aſſured by our baptiſme which hath beene adminiſtred vnto vs in the name of the father, of the ſonne, and of the holy ghoſt. For the water which hath beene ſprinckled vpon our bodies, and as the ſcripture calleth it, the ſprinckling or waſhing of regeneration, is not to ſignifie vnto vs, and to aſſure vs, that our ſoules onely are waſhed, and cleanſed in the bloud of Chriſt Ieſus, by the forgiueneſſe of our ſinnes: but alſo our bodies: and that they both together, being couered and clad with the righteouſneſſe and innocencie of the ſonne of God: yea, and further being ſanctified by his ſpirite, are preſently ſet in the ſtate and poſſeſſion of life, and are vtterly freed and deliuered from the ſlauerie, and ſeruitude of death, which hath no power (as we haue before ſayd) but only where ſinne reigneth, which is the onely cauſe of death. Rom. 6. 4

The holy Supper of the Lord, wherin by faith receiuing the bread & wine,

which are giuen vnto vs by the miniſter, we are receiued vnto the communicating of the fleſh and blood of Ieſus Chriſt, yea and ſo vnited, and incorporated into him, as that for euer (as ſaith ſaint *Iohn*) he abideth in vs, and we in him, doth it not likewiſe aſſure vs, that being inſeparablie ioyned with life, and with the meanes of life, (which is Ieſus Chriſt) we can not die, neither in our ſoules, nor in our bodies, by meanes of this vnion which is common vnto both? Our bodily death then ought not to ſeeme vnto vs ſo horrible, & ſo fearfull as it is vnto manie, who are as fearefull thereof as are little children of a maske or vglie viſarde. For if a mother ſhew herſelfe vnto her childe, with a viſarde that is monſtrous, and vglie to behold, the childe may well bee afrayde, and may runne away crying: but as ſoone as euer ſhe ſhall vncouer her face, and that the childe ſhall know her againe, he will runne to her, to kiſſe her, and imbrace her: ſo

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ther and refreſh their ſight: ſo, for to refreſh and comfort our ſpirites, when we feele them to fayle and to faint in vs, by meanes of the fearefull apprehenſion that the law giueth vnto vs of death, we ought to behold the fourme thereof in the mirrour of the Goſpell, wherein Chriſt Ieſus hath ſet it forth vnto vs more louing, more gratious, and more amiable, then *Moſes* in his law, who hath deſcribed it to be fearefull, and vglie, ſo that now anie more it hath neither anie ſting for to pricke vs, nor anie chaines, cordes, or bandes to hold vs vnder the power thereof. For Ieſus Chriſt by his riſing againe hath broken them aſunder, euen as *Samſon* did by a maruellous great force, who when the Philiſtines had with ſtrong cables, and cordes faſtened and bound him ſo ſtraightly, and ſo ſtrongly, that they had thought he ſhould neuer haue eſcaped their handes, hee preſently brake them, and made no more account of them, then of flaxen *Iudg.15.14.*

threedes: ſo that they were then deceiued when they had thought with great violence, and force, to haue ruſhed vpon him, in ſeeing that he brake their bandes, as eaſily as another man woulde breake a threede that were halfe broken, or halfe burnt. So death thinking by making our Sauiour Chriſt to die, to haue cleane vanquiſhed him, and to haue brought him vnder his power, and ſo to haue aſſured and eſtabliſhed his empire and kingdome, that it ſhould neuer be ſhaken: contrariwiſe, death found it ſelfe conquered and abated, yea and that in ſuch ſort, that it could neuer be againe exalted: as the Apoſtle writeth to the *Corinthians*, that death was ſwallowed vp in victorie: that is, ſhe hath loſt that conqueſt that ſhe had thought to haue had, when ſhe made our ſauiour Chriſt to die. Death therefore ought not to be fearefull vnto vs, for the reaſons that before we haue laid downe, but rather to be deſired for cauſes which hereafter we ſhal ſhew. For firſt to begin with, it

1. Cor. 15. 54.

6 *We are not only not to feare, but rather to wiſh for death.*

ſetteth

ſetteth our ſoules at liberty, and deliuereth them frō torments agonies, feares, diſtruſts, cares, ſorowes & deſires, wherwith they are cruelly tormēted, whileſt they are weakned in the filthy priſons of our ſinfull, mortall, and corruptible bodies. And further it deliuereth likewiſe our bodies frō infinit & innumerable dangers that they are ſubiect vnto, both by ſea, by land, and by all other places, where euer they ſhal come. And further, they are freed frō ſundrie ſorts of ſickneſſes & diſeaſes, which do wear & cōſume thē with moſt fearful griefs, and likewiſe from neceſſitie & paine of trauelling, whereunto they are ſubiect, by meanes of [illegible]. And finally, from the ſame perplexitie, & cōtinuall care that men haue to ſearch, & to ſeek after the meanes how to be nouriſhed, clad, lodged, and wel prouided for in the things that neceſſarily they ſtand in need of for their maintenance. Neither is this al the benefit ỽ death doth bring vnto vs: but further it diſchargeth vs from the dāger of ſinning any more, & frō being

1 *Becauſe it freeeth vs from paine.*

2 *But eſpecially becauſe it freeeth vs from ſinne.*

tempted of the deuil, of the world, and of our owne concupiſcence, which neuer ceaſe to prouoke vs to the doing of euill, and which do inceſſantly ſtirre vs vp to offend God, and by this meanes to bring vpon vs all the curſes which in the law he threatneth againſt all thoſe that tranſgreſſe it, and diſobey God. With what earneſtneſſe, and feruencie? with what ſighes and grones, 2. *Cor.* 12. 7. 8. did the Apoſtle deſire and demaund of God, that he might be deliuered from that pricke that he felt in his fleſh, which was the miniſter of Sathan to buffet him? And after the long and lamentable complaint that he made of that ſame law which he ſaw in his members, ſtriuing againſt the law of *Rom.* 7. 24. his ſpirit, and leading him captiue vnto the law of ſinne which was in his members, in the concluſion of his diſcourſe, with what an high and heauie crie, comming euen from the depth and bottome of his heart crieth hee forth, and ſayth: O wretched man that I am, who ſhall deliuer me from the

the bodie of this death? Whereby we may perceiue what grief this holy man had to ſee in himſelfe the tyrannie of ſinne, and to feele in himſelfe the force thereof, and the violence that it offered vnto him, conſtraining and compelling him to do the euill that he hated, and to leaue vndone that good, which with his heart he wiſhed and deſired. O happie therefore and bleſſed death, which diſchargeth a man from ſuch a cruell, and comberſome bondage! Who alſo can ſufficiently conſider what a miſchief and miſerie it is to liue: yea and that in the middeſt of the Chuch, amongſt thoſe that are barbarous, and amongſt ſuch as the Apoſtle foretold of, which ſhould come and ſpring vp in theſe latter times? That is to ſay, amongſt men that are louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankefull, contemners of God, without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them that are good,

3 *Becauſe it ſeparateth vs from the cõpanie of the wicked.*

2. *Tim.* 3. 2. 3. 4. 5.

traitors, headie, high minded, louers of pleaſures more then louers of God, hauing a ſhew of godlineſſe, but hauing denied the power thereof? And on the other ſide to be enuironed, & on euery ſide encloſed with ſworne, and deadly enemies of the Goſpel of Ieſus Chriſt, and of his Church, which are dogs, and outragious woolfes and mad, deſpiſing God and his graces, being curious, vio-[lent], outragious, prophane, blaſphemers, hauing neither faith, nor feare, nor law, nor conſcience that may repreſſe, or reſtraine their malice: who I ſay, can ſufficiently conceiue or expreſſe, what a helliſh griefe it is to liue in the middeſt of ſuch a froward and peruerſe nation, to ſee, and to be an eye-witneſſe of their abominable impietie and iniquitie, and to heare, & to be an [eare-]witneſſe of the horrible blaſphemies that they without either ſhame or feare do vomit & breath out againſt heauen, againſt the throne & maieſtie of God, who, I ſay, in the ſight and ſenſe hereof would not be wearie of his life? And

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it were in a glimſe, but a little ſhadow of his glorie, they were preſently ſo rauiſhed and carried away with the pleaſure thereof, that euen in a moment, forgetting all other things, they deſired in liew of al other felicitie, nothing elſe, but that that ioy & pleaſure which at that time they did perceiue, might alwayes be continued vnto them. Now then, we may well thinke that if that a little dram, or as it were a drop of the life & glory to come, were ſo forcible as to rauiſh theſe three diſciples, and to make thē ready to forſake themſelues, what ioy thē ſhal we haue, when as according to our hope, we ſhall haue the whole ſtone, & ſhalbe as it were drenched in ꝑ brook: or to ſpeak more properly, in the ſea of pleaſure and perfect contentmēt, whē that euerlaſting ioy ꝑ the Prophet ſpeaketh of, ſhalbe ſprinkled vpon our heads? Furthermore this ioy ſhalbe doubled, when togither with Ieſus Chriſt we ſhall ſee all the beautifull and bleſſed companie of Angels, Archangels, principalities, powers,

Patriarches, Prophets, Apoſtles, Martyrs, and generally al the bleſſed ſpirits of the triumphant church, which is not otherwiſe occupied and imployed, but in continuall ſinging of praiſe and thankes vnto God: ſaying, *Holy, holie, holie, Lord God, which was, which is, and which is to come. And vnto him which ſitteth vpon the throne, and to the Lambe, be honour, praiſe, glorie and power for euer and euer.* It was heretofore a maruellous great pleaſure and delight, to ſee the aſſembly of all the tribes of the people of Iſrael in Ieruſalem, when *Salomon* after the finiſhing of the building of the tẽple, would ſolemnly dedicate it with an infinite number of holocauſts and other ſacrifices, with perfumes, incenſe, and ſweet odours, with prayers & praiſes, and with ſuch an applauſe, and delight of the people, as the like was neuer heard nor ſeene before.

Reuel. 4. 8. & 5. 13.

7. *A compariſon of the ioy that we may haue in this world, in ſeeing the Lord praiſed in his church, to ſet forth that that we ſhall haue in heauen.*

There were moreouer, afterward two other notable aſſemblies in Ieruſalem, which are verie memorable & famous in the ſcripture, one vnder the raigne of *Hezechias*,

1. *King.* 8. 63. 64. 65.

Hezechias, and the other vnder *Ioſias*, when that theſe two good Princes being moued with a zeale of godlineſſe, & of the ſeruice of God, which had bin miſerablie corrupted by the idolatrie and impietie of their predeceſſours, did with couragious & bold hearts enterpriſe to purge that holy land of thoſe pollutions & filthy whoredoms, as wel corporal as ſpiritual, wherewith it was infected, remouing the wicked houſes, & the Idols, from out all the countrie of Iudea, & aboliſhing all the falſe ſeruices that their fathers and hypocrites had inuented and eſtabliſhed, either cõtrarie, or ouer and beyond the warrant and word of God. And ouer and beſides this, for the renewing of the couenant of God, which almoſt was cleane buried, and defaced in the hearts of the people, they called togither all the inhabitants of the countrie, with whom, after the publike reading that they cauſed to be of the law, they celebrated the Paſſeouer with as great a feaſt and ſolemnitie, as euer it was heard or ſeene

2. Chron. 30. 1. 2. 3. & 2. King. 23. 1. 2. 3. &c.

of before. And it is not to be doubted, but that euerie man of any good and godly heart, ſeeing ſuch a companie aſſembled, and that for ſuch a good and holy end, would euen leape with ioy, beholding God in the middeſt of his holy people, hearing the ſtatutes that were by them renewed, and the ſolemne promiſes and proteſtations that they made, eſpecially concerning God, aſſuring his people alwayes of his fauour, and concerning the people, promiſing vnto him likewiſe that they would neuer chaunge or alter: but alwayes to continue in his couenant, without any departing from his ſeruice, nor hereafter to eſtabliſh any other eſtate, but to honour him alone, and to celebrate and to ſanctifie his name. Although that thoſe famous aſſemblies of the militant Church, whereof a man may ſee ſome reſemblances in theſe latter times, (and ſhould ſee more if Antichriſt and his adherents did not hinder it)

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are the moſt beautifull, excellent, and longed-for things, that can be ſeene vpon the face of the earth (as the Prophet ſaith, Pſalme 26. 8. *O Lord I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.* And elſewhere, Pſalme 42. 1. 2. *As the hart brayeth for the riuers of water, ſo panteth my ſoule after thee O God.* 2. *My ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?* And Pſalme 92. 1. 2. *It is a good thing to praiſe the Lord, and to ſing vnto thy name, O moſt high.* 2 *To declare thy louing kindneſſe in the morning, and thy truth in the night.*

Pſal. 26. 8.

Pſal. 42. 1. 2.

Pſal. 92. 1. 2.

All theſe places of ſcriptures, and manie other do ſufficiently ſhew, in what account the Prophet had thoſe holie aſſemblies, that he preferred them before all other profite or pleaſure. And to ſpeake as the truth is, euerie man which knoweth & feeleth in himſelfe, what is the loue, goodneſſe,

ſweetnes, mercie, clemencie, gentlenes, wiſedome, faithfulneſſe, patience, truth, power, greatnes, maieſtie, iuſtice, liberalitie, and other ſoueraigne & excellent graces of God, knoweth not how ſufficiently to content himſelfe with thinking, preaching, celebrating, adoring, and admiring of them, and to moue not only Angels, and al the hoaſt of heauen thereunto: but alſo all the elements, all liuing creatures, al plants, yea & the ſenceleſſe creatures to magnifie his name, and infinitly to reioice, when they ſhall heare God to be exalted and glorified. For although that the praiſes which men liuing here in the world ſing vnto God, cannot be ſo rightly, nor ſo holily perfourmed, as were to be wiſhed: for being alwayes imperfect, as we are, vnto what meaſure or degree of faith, or charitie ſoeuer we can attaine vnto: and further, hauing in vs ſuch a rebellious fleſh, as which continually fighteth againſt the ſpirit, and hindereth, and with-holdeth it whē it would lift vp it ſelfe vnto God,

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it is impoſſible that we ſhould heare the word of God with that zeale & attention as were requiſite, or likewiſe that we ſhould render vnto him our confeſſions, praiers,& thanks,with that lowlineſſe and affection as we ought: yet when we heare the ſound of his ſpirituall Pſalmes, Hymnes, and ſongs, to ſound and to bee heard in the middeſt of the aſſembly, from the mouth of the faithfull, although they be weake, fraile, poore, and miſerable ſinners, &c: We ceaſe [illegible] to be rauiſhed, and as it were wa[illegible]ight carried beyond our ſelues, with that great ioie that we finde to be in our heartes. What may we then think of that pleaſure that we hope to receiue in the heauens, when our ſoules departed from the bodies, and being aſcended on high, ſhall heare this ſweete muſicke and harmonie of the angels, and of other bleſſed ſpirits with one accord ſinging, and ſetting forth the praiſes of God with ſuch a ſweete and melodious ſound, that the delight and ioy

that they ſhall receiue, ſhall make them forthwith to forget not onely all other deſires, but alſo all other pleaſures. Neither is there any more fit compariſon betwixt all other ioyes and the ioyes of heauen, then is betwixt a drop of water and the ſea, or betwixt the light of the ſtarres, and the bright ſhining beames of the ſunne: A droppe of water powred into the ſea appeareth not, neither is the light of the ſtarres ſeene when the ſunne beginneth to ſhine, and to ſend forth his beames vpon the earth. Moreouer, when we ſhall die in the faith of our Lord, we are preſently bleſſed: that is, we haue then no more affections or deſires which are not holy, and which are not, yea & that from the verie inſtant and moment of our death fully ſatisfied and contented: which is no ſmall happineſſe, in that that hereafter we ſhall haue our fleſh no more contrarying the ſpirite, nor our affections

rebel-

rebelling againſt reaſon, nor the Law of our members ſtriuing againſt the law of God: but that all tumults and troubles being quieted in our heartes, we ſhall haue our ſoule wholly ſpirituall, calme, peaceable, wholly liuing vnto God, and which ſhalbe ſo glewed and vnited vnto him, that it can neuer anie more, either by temptation, or by anie other meanes be disioyned neither from his loue, or from his ſeruice, or from the beholding of his face. Is there anie thing more pleaſant to ſee vnto, then to beholde a cittie well ordered in policie, where all the bourgeſſes and inhabitantes are of one minde, and firmely ioyned and knit togither by true and ſure amitie, which giueth not anie place vnto any wrong, hurt, debate, quarrels, ſeditions, diuiſions, tumultes, or ſtrifes whatſoeuer, but vpholdeth it ſelfe, and liueth amiablie, and louinglie? Is there likewiſe anie

thing ſo to be deſired, as to ſee an houſe well ordered and ruled, where the father and mother of the familie, the children, the men-ſeruants and the maid-ſeruants, walking altogither in the feare and obedience of God, doe containe and keepe themſelues vnto their dueties without either going beyond, or comming ſhort of that rule and meaſure that God hath giuen vnto them in his Law? Saint *Paul* in manie places ſetteth downe vnto vs the excellent harmonie that is betwixt the members of a mans bodie, and the mutuall communitie or ſocietie that is amongſt them, for their faculties and ſeuerall powers, ſo that the one is not enuious at the dignitie and excellencie of another, or that the more excellent member ſhould deſpiſe his fellow for his baſe or low place: by this compariſon going about, to ſhew vnto the church the fraternitie and iuſt proportion, which ought to be amongſt the members thereof, for the health and preſeruation of euerie one of them in particu-

Rom. 12. 4. 5.

1 *Cor.* 12. 12.

particular, and of the whole bodie in generall: which thing is the moſt excellent, and agreeable thing that may be ſeene amongſt men. It is alſo a thing verie delightfull and pleaſant, to heare a Lute well tuned and ſweetly played vpon by a cunning Muſition: but yet there is nothing more pleaſant, then a ſoule rightly tuned in all her parts and faculties, when the vnderſtanding thinketh vpon nothing but vpon God and the wil doth neither loue, deſire, nor aſpire vnto any thing but vnto him, and our memorie remembreth nothing but that that concerneth him, as it commeth in our minds, when hauing left the bodie, it is receiued into Paradiſe: for then it is all filled with God, who is in it, all things afterward (as the Apoſtle ſaith) that is to ſay, all the thoughts thereof are his thoughts, and all his loue and his deſires, all his delightes and his remembrance: to be briefe, all her felicitie, her portion, her wiſhing, and her contentment is in God. Seeing 2.*Cor.*5 1.2.

then that by death we come vnto this felicitie, which we can neuer finde in this life, in what eſtate ſo euer we be, & what commodities ſoeuer we haue: (for there is neither king, nor prince, nor labourer, nor merchant, nor aduocate that liues in the world, which doth not oftentimes complaine, and who hath not great occaſions to complaine, manie things falling out, & comming to paſſe contrarie to their expectation and deſire:) are we not much bounden and beholding vnto death, becauſe that in an inſtant and moment it maketh vs to enioy that vnſpeakeable bleſſedneſſe, which conſiſteth in the perfect reſt of our ſpirites, and in the contentment of all our deſires, which felicitie vaine men ſeeke after in vaine, ſeeking for it in this life, and that in the tranſitorie things of this world?

There is yet further one point, that maketh vs willingly to imbrace death when our time is come: that is, that it putteth vs in poſſeſſion of all thoſe bene-

benefites that Chriſt hath purchaſed for vs: for ſo long as we liue in the world, we are not ſaued (as the Apoſtle ſaith) but by hope onely: but when as by death we depart, we then enioy eternall life, and that bleſſing which is ſo great, that neither eye, eare, nor vnderſtanding is able to comprehend, and conceiue the greatnes thereof. It was a great benefite vnto the children of Iſrael, when after their long and hard bondage, vnder which they were held in Egypt, after ſo manie froward and crooked turnings that they had in the deſert of Arabia, for the ſpace of fortie yeers, whē they arriued ouer the brook Iordane, and that then there remained nothing for thē, but to paſſe on to take the poſſeſſiō of that land that God had promiſed vnto their fathers, and which they had ſo long time looked for. A young mā likewiſe, which hath of long time bin vnder the keeping and tutorſhip of a hard and rigorous gouernor, which hath vſed & entreted him ſharply, & who hath ſuffered him to endure

8 *That death is a meanes to put vs in poſſeſſion of all thoſe benefits that Chriſt hath purchaſed for vs.* *Rom. 8. 24. 25.*

infinite hardneſſe, not miniſtring vnto him things neceſſarie for his maintenance, hath not he great and iuſt occaſion to reioyce, ſeeing the time to approch wherein he ſhalbe ſet free, and come out of his wardſhippe, to be ſet at libertie, and to enioy his goods at his owne pleaſure, without being any more controlled of any man? Young youthes, likewiſe that are deſcended of ſome good and great houſe, that are Pages vnto a king, or in the houſe of ſome Prince or great Lord, vnder the hand and gouernement of ſome ſeuere and vertuous ouerſeer, which bringeth and traineth them vp vnder a ſharpe and auſtere order and diſcipline, are greatly eaſed when they come from their ſeruice, and when they come from the feare, and bondage that before they were of long time ſtraightly held in: hand-maides in like manner, ouer whom there hath bene held a ſtraight and an hard hand, in the houſe of their father and mother,

ther, during the time of their infancie and childhood, will leape for ioy when one comes to ſpeak to them of mariage, but will be more ioyfull when they are affianced,& handfaſted: but the top and heape of all their pleaſure is, when they are maried, and giuen into the hands of an husband that loueth them, and is beloued of them: for by this meanes they are to the full ſatisfied,and contented. We in like maner, which here below by the preaching of the Goſpell of Ieſus Chriſt, and by the fayth that we haue giuen vnto his promiſes,are,as it were,affianced vnto him: what iuſt occaſion ſhall we haue to reioyce, whē our ſoules being departed from their bodies, ſhall aſcend vp into heauen,there to be maried vnto him,and to celebrate and ſolemnize the day of our mariage, with ſuch ioy and contentment which ſhall neuer end, and which cannot be interrupted,nor brokē off, neither yet troubled,neither by death,nor by ſickneſſe, nor by any other accident that may

fall out? This ſhal then be when as our ſpouſe comming before vs, ſhal ſay vnto vs that that is written in the booke of the *Canticles*: Come hither my beloued, enter into thy louers chāber, to the end that thou and I may reioice peaceably without any feare of our loues. Thy winter is paſt, & ſo is thy rain, thy ſnow, thy haile, thy cold, thy froſts, & al the rough & ſharp ſeaſon, which as hitherto with great paine thou ſhouldeſt haue endured: but the ſpring time into which thou art now entred, ſhall abide with thee for euer, and all thy pleaſures likewiſe wherewith it is accompanied. Enter then my beloued into the ioy & reſt of thy Lord. This ſhal then be, whē that that the Prophet ſpeaketh of ſhall be accompliſhed, *Pſa.* 126.5.6. *They that ſow in teares ſhal reape in ioy. They went weeping and caried precious ſeed: but they ſhal return with ioy, & bring their ſheaues.*

Cant. 2.10.11.

Pſal. 126.5.6.

And being ſet free from tutorſhip, and brought from vnder the hand and gouerment of our tutours and gouernours, we ſhalbe ſet at full libertie, and ſhall

ſhall haue the enioying of that heritage that God our good father hath promiſed vnto vs, and had appointed for vs, when he adopted vs to be his children: that is to ſay, the heritage of euerlaſting life, and of the kingdome of heauen. But to ſpeake or to thinke ſufficiently of it, is vnpoſſible, what tongue or eloquence ſoeuer a man will applie thereunto, for the greatnes thereof paſſeth all the capacitie of man.

5 *Againſt the feare of the deuill. And he muſt firſt remember.*

Now after hauing thus furniſhed, & fenced the ſicke partie againſt the feare which he might haue of death, it is thē further requiſite to ſtrengthen him againſt the feare of ꝑ deuill, who poſſeſſeth the empire or gouernmēt of death. For Sathā being at his laſt aſſault, will prouide & prepare all his forces, and al his fetches, with all his engins & ſtratagems againſt vs, to proue whether he may driue vs away: but being in the protection of our paſtour, and ſhepheard, who is watchfull and carefull to keepe vs, and who is more ſtrong to defend vs then the woolfe, and

1 *The power of Ieſus Chriſt who is our ſhepheard.*

the lion are to aſſault vs, there is no cauſe why we ſhould feare: for who can take vs forth of his hands, ſeeing that he and his father (who is greater then all) are but one in eſſence, power, glorie, and maieſtie? We are then aſſured, that as there is no ſleight nor policie that can circumuent, or ouermatch his wiſedome: ſo is there not any force that is able to withſtand his power. Let vs thē keepe our ſelues vnder the ſhadow of his wings, & we ſhal be ſure that he wil preſerue & keepe vs ſafe and ſound, and will hinder that neither the deuill, nor any other creature ſhal offend or hurt vs: as the Pro-
Pſal.91.1.2 prophet ſayth, *Pſal.91. 1.2. Who ſo dwelleth in the ſecret of the moſt high, ſhall abide in the ſhadow of the Almightie. I will ſay vnto the Lord, O mine hope, and my fortreſſe: he is my God, in him will I truſt.* And after he hath ſhewed certaine iudgements, and dangers, whereof he aſſureth the faithfull that they ſhall not come nigh them, in the ende he commeth vnto the deuils, who are the

the ancient & deadly enemies of mankind, and ſpeaketh after this maner. *Pſal.91.13.14. Thou ſhalt walke vpon the lion and aſpe, the young lion and the dragon ſhalt thou tread vnder feete. Becauſe he hath loued me, therefore will I deliuer him: I will exalt him, becauſe he hath knowne my name.* Where we ſee the victorie that he promiſeth vs ouer the deuils: yea and the example of the Apoſtles, vnto whō Ieſus Chriſt made the deuils ſo ſubiect, that they were conſtrained to acknowledge the power that he had giuē vnto them ouer them, in obeying their commandements that they gaue vnto thē in his name: which ſhould aſſure vs, that comming out vnto battell againſt them, foraſmuch as we are armed, and furniſhed with the ſame weapons that they were, to wit, with faith, and with the word of God: we cannot faile but carie away the victorie from them, yea and by the buckeler of faith to quench all their fierie darts. Your aduerſary the deuil (ſaith S. *Peter*) walketh about you like a roring

Pſal.91.13.14

2

It is needful to vſe thoſe weapons that he hath giuen vs, in our hands: to wit, faith, and the word of God. Epheſ.6.16.

1.Pet.5.8.

lion ſeeking whom he may deuoure: whom ye are to reſiſt, being ſtedfaſt in the faith. And ſaint *Iohn* ſaith, you are ſtrong, and the word of God dwelleth in you, and you haue ouercome that euill one. And our ſauiour Chriſt, doth not he ſay, ſpeaking of faith, that the gates of hell: that is to ſay, all the counſell, all the craft, all the cunning meanes and power of the deuill, ſhall not haue any power againſt it? And as little force haue they againſt his word. Which thing we ſee euidently to be true in the example of Ieſus Chriſt: for the deuill being come to tempt our Sauiour Chriſt, and hauing aſſaide by all the meanes that he could, to make him fal to the defying of God, he could neuer giue him any foile, but loſt his labor, becauſe he alwaies found him ſhielded, and on euerie ſide armed with the word of God, in ſuch ſort, that he was conſtrained to flie the field, to looſe the victorie, and with ſhame to retire: ſo in like maner, we being well armed, neede not to feare that he can

1. *Iohn* 2.14.

Mat. 16.18.

Mat. 4.4.6.10

hurt

hurt vs, neither yet to doubt, but that vſing ſuch weapons we ſhall be conquerours, againſt him and all our enemies: As ſaint *Paul* ſayth, the weapons of our warrefare are not carnall, but mightie through God, vnto the ouerthrowing of ſtrong holdes, deſtroying counſels, and euerie high thing that exalteth it ſelfe againſt God. Whoſoeuer therefore feareth the deuill, and is harneſſed with faith, and with the word of God, ſheweth thereby, that as yet he knoweth not the force of the one, nor of the other, neither yet what is the power of that captaine that leadeth vs, & vnder whoſe enſigne and bāner we fight: for, hath he not bruiſed the head of the ſerpent? hath he not caſt out that ſtrong one out of his hold, & ſpoiled him of all his weapons? Is it not he which hath caſt out the prince of this world, and which hath deſtroied all the workes of the deuill? Is it not that great captaine *Michael*, which hath alreadie got the victorie ouer the dragon, and his Angels, and

2. *Cor.* 10. 4.

Mat. 12. 29.

1. *Iohn* 3. 8.

Reuel. 12. 7. 8.

is afterward to purſue and folow them euen vntill they be quite deſtroyed, and vtterly rooted out?

But for the better marking & watching of Sathan, we are eſpecially to marke two principall craftes of his, which he vſeth againſt vs to make vs to fall, which are theſe: firſt, if he ſee vs godly, & holily giuen, he will endeuor to puffe vs vp with a vain preſumption, and perſwaſion of our ſelues, and of our vertues and graces: but if on the other ſide he ſee, that we be vicious, and wicked, and that all our time we haue beene diſobedient, and diſſolute, then will he propound and ſet this before our eyes, yea he will amplifie, and aggrauate as much as he can, the weight and enormitie of our ſins, to make vs headlongly to caſt our ſelues into deſpaire concerning the grace of God. Theſe are the two cordes (as Saint *Auguſtine* ſaith) wherwith this hang-man, or mankiller of mankind, vſeth to ſtifle and to ſtrangle men. But we haue heretofore ſhewed how to withſtand and

to

to put-by theſe tẽptations. But for our righteouſneſſes, they are all ſo ſtained, and ſo polluted, yea and ſo imperfect, ꝑ they ſet vs in no other eſtate before God, but as old, filthie, and menſtruous cloutes. And on the other ſide touching our iniquities and vices, they cannot be ſo great, but that the grace and mercie of God ſurmounteth, and ouerpaſſeth them, nor ſo filthie, but that the righteouſneſſe and blood of Chriſt Ieſus is ſufficient to whiten and to waſh them: neither yet, to conclude, ſo damnable, but that in confeſſing them with humilitie and griefe in our ſelues, God will with ſpeede ſhew himſelfe faithfull, and iuſt to forgiue vs them, and vtterly to forget them. *1. Iohn. 1. 9.*

It remaineth now to aſſure the ſick partie, againſt the feare that he may haue of the iudgement of God: for we ſee that we are by ſicknes ſummoned & warned ſhortly to appeare perſonally: if therefore we are not altogither blockiſh & ſenceleſſe, we are to re-

6 *Againſt the fearefull apprehenſion of the iudgement of God.*

*Heb.*10.31. member that that is ſaid in the ſcripture: to wit, that it is a fearefull thing to fal into the hands of the liuing God.

*Rom.*2.11. *1.Pet.*1.17. And further, that there is no fauour nor acceptation of perſons with God: that is, that the regard vnto greatnes, dignitie, nobility, riches, beauty, knowledge, parentage, kindred, nor anie ſuch like things, which are eſteemed amongſt men, & which are oftentimes cauſes which do make them in their iudgements to ſwarue, and to decline from the right way of iuſtice: commeth not into the iudgement of God, who being immutable and impaſſible, hath nothing that can alter or chaunge his will: by meanes whereof, all his iudgements are meaſured according to the rule, and pronounced according to the vpright equitie of the Law. And further, that al our thoughts, affections, words, works, and actions, yea and generally all the whole courſe of our life, from the beginning vnto the end, is ſo blemiſhed and ſtained, that there are, as it were, with God books & regiſters made,

made, wherein are noted all the faults that euer we haue committed, either in act, in hart, or in thought, togither with all the circumſtances therein. And that iudgement without mercie ſhalbe to him which ſheweth not mercy. *Iam.2.13.* And to be ſhort, that there is no grace receiued, nor no righteouſnes allowed, which is not in al reſpects exquiſite and perfect. When, I ſay, we come to ſet before vs theſe thinges, concerning the fearfull iudgemēt of God, which we can of our ſelues neither auoid nor turne aſide: & on the other ſide, when we ſet before our eyes the vice, the corruption, the imperfections that are in vs, & the infinite number of ſinnes that we haue cōmitted againſt the firſt & the ſecōd table: that is to ſay, againſt God & men: it is not poſſible but that we ſhould be aſtoniſhed & vtterly diſcōfited: and ꝑ eſpecially, becauſe we haue aduerſaries & accuſers which do purſue & follow vs beyond al meaſure, to wit, the diuel, the law, & our owne conſcience, which do produce, and bring forth againſt vs

thouſands of accuſations and informations, in the iuſtice of God erauing that we ſhould be condemned, by meanes of the hainous qualitie of the crimes whereof we are conuicted. All which things we can neither foreſee, nor otherwiſe eſcape the rigour of the iudgement of God, but in firſt confeſſing our ſinnes, and afterward hauing recourſe vnto the death of our Sauiour Chriſt, to be acquited and diſcharged from them. For it is not in the iudgement of God, as it is in the iudgemēt of men, amongſt whom the partie arraigned is preſently condemned, aſſoone as he hath confeſſed his fact and fault. But contrariwiſe, with God the confeſſing of our faultes is a meanes wherby we obtaine remiſſion and forgiueneſſe thereof, and by which we are abſolued and iuſtified before God: as S. *Iohn* ſaith: If we confeſſe our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, & cleanſeth vs from all iniquitie. And *Dauid* ſaith, *Pſal.* 32. 5. *Then I acknowledged my ſin vnto*

Two meanes to preuent the iudgement of God.

1

To confeſſe & acknowledge our ſinnes.

1. *Iohn.* 1. 9.

Pſal. 32. 5.

thee

thee, neither hid I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah.

After that we haue confeſſed, and acknowledge our ſinnes, we are to haue recourſe to Ieſus Chriſt the righteous, who is our aduocate with the father, and the attonement for our ſinnes, and wholly to reſt our ſelues vpon him, for the good euent and ſucceſſe of our cauſe: for hauing committed it into his hands, we may be aſſured to preuaile: and comming before the iudgement of God, we ſhall not be condemned, what crimes or accuſations ſoeuer ſhalbe by our aduerſaries alledged againſt vs. He (ſaith he) that beleeueth and truſteth in me, ſhall not come into iudgement. And elſewhere, for to cõfort his diſciples, he exhorteth them to looke vnto the laſt iudgement, and ſeeing it to approch, he willeth them to lift vp their heads and reioice, becauſe that their full & perfect redemption is

2

To haue recourſe, and to put our cauſe wholly into the hands of our Sauiour Ieſus Chriſt.

Iohn. 5. 24.

Luke. 21. 28.

reſerued vntill that day. And S. *Paul* confirmeth the ſame in the Epiſtle to the Romanes, with a maruellous ornament, and glorious fourme of words: where he ſaith, Who ſhal commence any accuſation againſt the elect of God? God is he which iuſtifieth, who ſhall condemne? Chriſt is he which is dead, and (which is more) riſen againe, who alſo ſitteth at the right hand of the father, and who maketh requeſt for vs. Wherupon we may ſafely & comfortably cōclude that that he ſaith in the beginning of the chapt. that is, that there is now no condēnation to thē that are in Chriſt Ieſus: that is to ſay, to them which walke not after the fleſh, but after the ſpirit: and as Ieſus Chriſt their head cannot be ſaued but with them which are his members, ſo they cannot be but damned, vnleſſe that he be with them, becauſe of that inſeparable vnion which is betwixt the head & the mēbers. Furthermore, ſeeing ꝙ Ieſus Chriſt being dead for vs, hath ſuffered the paine, & the curſe which was due vnto

Rom. 8. 33. 34.

vs,

vs, by meanes of our sins, & by consequēt hath satisfied the iustice of God: we are not therfore for to doubt, or to think that God wil further demand of vs the paimēt of those debts ꝑ are alredy discharged, for that shold be against al order of iustice, not onely diuine, but also humaine, to demaund to be payed twise for one debt. Hauing then resigned our selues, & our causes into the hands of our Sauiour, & aduocate Iesus Christ, we need not to feare that we shal euer lie vnder the iudgement of God, where the sonne is continually before the face of the father, making intercession for vs, and carrying vs vpon his shoulders, and vpon his breast, as heretofore the high priest carried the names of the twelue tribes of Israel, to present them vnto God, as oft as he entred into the sanctuary, with a plate of pure gold vpon his forehead, wherin were writtē these words: The holy of the Lord, that he might (as *Moses* saith) present them acceptable vnto God, who was a figure, whereof Iesus Christ our great,

Rom. 8. 34.

Heb. 9 11. 12.

Exod. 28. 36.

high and eternall prieſt, according to the order of *Melchiſedech*, exhibited and preſented the true ſubſtance vpon the croſſe, when, offering vp himſelfe vnto God in ſacrifice for vs, he ſanctified vs, and made vs acceptable vnto God for euer. We are not therefore for to feare, becauſe being in the fauour of God as we are, & hauing an aduocate with him, in whom he taketh pleaſure, that either he can or will at any time condemne vs, when we come before him in iudgement, eſpecially being clothed with thoſe comely long robes whereof he ſpeaketh in the Reuelation, which, becauſe they are dyed and coloured in the blood of the Lambe, they ſhall carrie with them our iuſtification. After that we haue thus aſſured and grounded the ſicke partie, againſt the horror & feare that he may haue, both by meanes of ſins, as alſo by meanes of death, of the diuell, & of the iudgement of God, & ſhal ſee that he is vnwilling to leaue & forſake the world, & that honour, riches, pleaſures, eaſe, reſt,

Reuel.7.9.

7 *Againſt the meanes that make vs vnwilling to die: which are the couetouſnes & the pleaſures of the world.*

reſt, and that the loue that he ſhall yet beare vnto theſe corruptible and tranſitorie things, doth holde him as fettered to the world, and doth hinder his will, ſo that he is not willing chearefully to depart, euen then, when God calleth him. Then we are firſt to ſhewe vnto him in generall, that the world is al couched and hidden in wickedneſſe, that it paſſeth away with the luſtes thereof, that it knoweth not God, that we are no more of this world, that God hath drawne vs out of this worlde, to the end that we ſhould not be wrapped and enfoulded in the ſame condemnation with it, that we cannot loue the worlde, vnleſſe we be enemies vnto God: that the diuell is the Prince of this world, and that by conſequent we can loue neither the worlde, nor the things that are in the world, vnleſſe we be ſubiects and ſlaues vnto the Prince of darkneſſe: that we can not be faithfull nor the members of Ieſus Chriſt, vnleſſe the world be crucified vnto vs, and we vnto it: that according to the

1 *The pompes, honours and eſtates.*

1. *Iohn.* 5. 19.

Iohn. 15. 19.

Iames. 4. 4.

Gal 6. 14.

Phil.3.8. example of the Apoſtle, we are not otherwiſe to eſteeme of the world, with al the glorie, pompe, & glittering ſhew thereof, then of doung, or of a fleeting and fading flower, that being here as paſſingers & ſtrangers, we are not to ſettle our abode here, as in a continuing and durable Citie: but to ſoiourne here as in an Inne, and to be alwayes preſt and ready to truſſe vp our loynes, and betimes in the morning to depart, and continually to be paſſing ouer the countrey, vntill wee come vnto that place whither we pretend our iourney & reſt for euer: that is, vntill we come vnto heauen, whither we ought continually to be tranſported and carried in our heartes, in our thoughtes, in our deſires & affections, & there to haue all our conuerſation, as the Apoſtle ſayth. *Phil.3.10.* For being riſen with Ieſus Chriſt, and being inſeparably vnited vnto him, although in bodie we be ſeparated and disioyned: yet ought wee alwayes to be preſent, and ioyned with him in our ſpirites, and in our ſoules, and wholly

wholly to forget the worlde, and the earth, and no longer to ſeeke after, or to thinke vpon any thing, but vppon thoſe things which are aboue. Our hart ought it not to be where our treſure is? And where is our treaſure but in heauen, where Ieſus Chriſt is in his glory? who hath our life hid in him, and hath all the treaſures, not only of the knowledge and wiſedome of God, but alſo of all the giftes, graces, honours, riches, and bleſſings, that God his father hath giuen vnto him, for to impart and beſtowe vpon his Church here belowe, through hope, and there aboue, by enioying it, when our ſoules going forth of the filthy, vnſauerie & darke priſons of our bodies, ſhall be as *Lazarus* his ſoule was, carried by the Angels into Abrahams boſome, ther for euer to reſt and to reioyce, as it is written, *Pſalm.* 102. 28. *The children of thy ſeruants ſhall continue, and their ſeede ſhall ſtand faſt in thy ſight.*

Col. 3. 1.

Matth. 6. 21.

Col. 3. 3. & 2. 3.

Pſal. 102. 28.

Seeing then that in this world we do but languiſh and pine away as poore

Pilgrimes, which liue in exile and baniſhment amongeſt a barbarous and rude people, ought we not to be ioyfull and glad, when God calleth for vs, to eſtabliſh & to giue vs poſſeſſion in our owne Countrey, where, with our brethren, that is, with the Patriarches, Prophets, Apoſtles, Martyrs, and all the bleſſed ſpirites, we ſhall altogether in peace enioy glorie, honour, reſt, and all that great and perfect felicitie that he hath promiſed and prepared for all his elect in his kingdome? It is a thing to be admired and woondered at, that men, yea that faithfull men, which are inſtructed not onely by the worde of God: but alſo by many experiences that they ſee in their dayes, as that the pleaſant hew & glory of this world are but vanities, illuſions and dreames that paſſe away, doe yet ſuffer themſelues to be ſo bewrapt and bewitched by the flatteries and entiſements thereof, that at the length they become like vnto beaſtes, and ſenceleſſe as did the companions of *Vlyſſes* by the charminges and

and enchantments of *Circes*. For it can not be but that their iudgements muſt needes be corrupt and wholly peruerted, in that that they ſhould be vnwilling to leaue the worlde, to aſcend vp into heauen, and to preferre changeable, vncertaine, brittle, and corruptible things, which bring infinite paines vnto men when they hunt and ſeeke after them, and as great care and vexation to keepe them: but more heart-burning and ſorrow bring they vnto naturall men, when they ſhall loſe them, though they exchange them for the bleſſinges that God promiſeth in his kingdome, which are certaine, vnchangeable, incorruptible, eternall and aſſured, and which can not bring any thing vnto them that poſſeſſe them, but a true, ſound, and perfect contentment. In ſo doing (as did our firſt parents) for the forbidden fruite: we loſe not onely an earthly Paradiſe, but alſo an heauenly, that is to ſay, all the delights and moſt excellent pleaſures that a man can imagine or thinke vppon. For a meſſe of

Gen.3.6.

Gen.25.34.

pottage we ſell our birth-right, and all the commoditie that dependes therevpon, as did *Eſau*. We make more account of the fleſh pots and Onyons of Egypt, then we doe of the holy lande, with all the abundance and bleſſinges thereof. To be ſhort, we rather loue (as did the Prodigall child) to liue amõgſt ſwyne with ſhales and huskes, then to be nouriſhed and ſuſtained in the houſe of our father with the bread of Angels. And finally by the example of *Lots* wife, we do rather luſt and long after the filthy and infamous pleaſures of our Sodome, with whom we had rather to periſh, then to be ſaued in diſclaiming and forſaking them. In the lamenting and bewayling whereof, we may well ſay with the Peophet, *Pſal.* 94. 8. *Vnderſtand ye vnwiſe among the people: and ye fooles, when will ye be wiſe?*

Luke. 15. 16.

Gen. 19. 26.

Pſal. 94. 8.

For what maketh vs ſo greatly to eſteeme of the worlde, and of that that is therein, but an accurſed and a damnable deſire, which doth ſo blinde our eyes, that oftentimes we take light for

for darkeneſſe: and contrariwſe darkneſſe for light, ſower things for ſweete thinges, and ſweete thinges for ſower. To the intent then that we be not deceiued in our iudgementes, wee are therefore for to ground them, not vpon the outward appearance of thinges, neyther yet vpon the common opinion or errour rather of men, who being ſenſeleſſe and ſenſuall, doe neither approoue or diſprooue of things that come before them, but as they are eyther pleaſing or diſpleaſing to their ſence and appetite: but wee are to iudge all thinges, and as the Apoſtle ſayth, by the worde of God, which is a moſt true and infallible rule to diſcerne betwixt truth and falſhoode: and in our iudgementes not to followe our owne reaſon, or carnall wiſedome, which is an enemie vnto God, and which ordinarily iuſtifieth that that God cõdemneth, and contrariwiſe condemneth that that he iuſtifieth. Now we ſee thẽ what the word of God techeth vs cõcerning the world, &

the things in the world. Loue not the
1.*Iohn*.2.15. world (ſayth S. *Iohn*) nor the thinges that are in the worlde, for if any one loue the world, the loue of the father is not in him. For that which is in the world, to wit, the luſt of the fleſh, the pride of the eye, and the ouerweening of this life, is not of God, but of the world. See then what it is that the Apoſtle teacheth vs, cõcerning the world: namely, that we loue it not, if we will haue God to loue vs. And *Salomon* ſpeketh after this ſort, after hauing a long while, yea and that diligently weighed and conſidered the whole eſtate of the world, the vanitie and inconſtancie of the ſpirites of men, the diuerſities of ſtudies that they giue themſelues vnto, the mutabilitie and ſudden change of their purpoſes and determinations, the ſlightneſſe & ſlendernes of their iudgmentes that they haue to prayſe or diſpraiſe, to take or to leaue, to loue or to loath, to like or to diſlike the thinges that are ſet before them, he well knew not onely by reaſon and iudgement:

but

but alſo by experience and proofe that the deſires of moſt part of men, are but the follies and vanities that they do adore, being led thereunto by the raſhneſſe and vnaduiſed headineſſe of their owne affections, who becauſe they are blind, & will not abide to be gouerned or guided by any good reaſon, are eaſily tranſported and carried euen thither, whither pleaſure & the diuell driueth them. Wherupon it commeth to paſſe, that ſome doe ambitiouſly and vainegloriouſly hunt after honors, & dignitie in the world, & for the accompliſhing and atchieuing therof, they violate and breake all law & equitie, they forget all pietie and humanitie, they mingle and confound all things, they further and fauour the wicked whom they cleaue vnto, they hate, and reiect the good and godly, they make warre in the countrey, wherein they haue bin bred, borne, and brought vp, they take away libertie if they can, and that by cruell tyrannie that they exerciſe, they bring men into miſerable thraldome

and bondage, as did *Iulius Cæſar*, and others before and after him. Doth not this plainely and euidently ſhewe, that there is nothing more true, then that that our Sauiour Chriſt ſaide of ſuch
Luke.16.15. ambitious wretches, namely, that that which is greatly and highly eſteemed amongeſt men, is oftentimes abhominable before God. And how then can they be acceptable vnto him, ſeeing that the greater part of them, beleeue neither in him, nor in Ieſus Chriſt? As it is written in the ſcripture: How can you beleeue, ſeeing ye receiue glorie one of another, and ſeeke not for that which cōmeth from God onely? And elſewhere the Phariſies & chiefe of Ieruſalem, condemning thē-
Iohn.7.48. ſelues, ſayde, is there any of the rulers th at beleeue in him, to wit, in Ieſus
Matth.11.25. Chriſt? And in S. *Mathew* he ſayth, I thanke thee O Father, Lord of heauen and of earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt reuealed thē to babes & ſucklings. We are not therefore to be ſorrowfull

or

or greiued to leaue the honors, & promotions of this world, which do ordinarily make vs to forget God, and our ſelues, and which do turne vs from the ſtudie & exerciſe of godlineſſe, which doe induce and leade vs to ſeeke after our owne glorie, rather then the glory of God, which make vs to diſdaine, & to ſcorne our neighbours, and not to know that we are but duſt and aſhes, & finally which do leade vs to adore, and to worſhip the diuell, and doe make vs altogether ſenceleſſe & without feeling, as the Prophet ſaith, *Pſal.* 49. 12. *But man ſhall not continue in honour: he is like the beaſts that die.* And a little before, where he ſpeaketh expreſly further of the ſottiſh and fooliſh imaginations of theſe ambitious wretches, *Pſal.* 49. 10. 11. *For he ſeeth that wiſe men die, and alſo that the ignorant and fooliſh periſh, and leaue their riches for others. Yet they thinke their houſes and their habitations ſhall continue for euer, euen from generation to generation, and cal their lands by their names.* *Pſal.*49.12. *Pſal.*49.10.11

2. *Goods and riches.*

Now then, as we ought not to be vnwilling to leaue the honours and great promotions of this world, for the reaſons afore ſhewed: ſo ſhould we not be vnwilling to forgo riches and temporall goods, ſeeing that departing this life, we are compelled and conſtrained to abandon and forſake them. And indeede, to ſpeake truely and properly, they are not the true and euerlaſting goods of the children of God, nor the heritage that their father keepeth for them & which Chriſt hath bought for them: For his kingdome which is the riches that we looke for, and is promiſed vnto vs, is not of the world, but is heauenly: ſo the glory, the power, the eſtate, the riches, the honors, the pleaſures, the counſell, the peace, and all the felicitie of this kingdome: yea all, I ſay, is diuine, and ſpiritual. Ieſus Chriſt, who is the King of this kingdome, what temporall goods did hee purchaſe or poſſeſſe, when he was in the worlde, where he had not ſo much as had the birdes of the ayre, nor as had the

the foxes: that is, he had neither neſt, couer, nor hole to reſt or to hide his head in? And the Apoſtles, who are as the Peeres and Princes of this kingdome, what reuenewes or commings in? what great poſſeſſions had they in this worlde? S. *Peter* ſayde, ſpeaking vnto the lame cripple that lay at the gate of the Temple to aske the almes, Siluer and gold haue I none, but ſuch as I haue, that giue I thee: In the name of Ieſus of Nazareth riſe vp and walke. *Actes.* 3.6. And S. *Paul* ſayth, we are as poore and needie, and yet we inrich our ſelues the more, as not hauing any thing, yet poſſeſſing all things. We may hereby then perceiue and ſee, that the goods wherwith God will here inrich his children, are not earthly and corruptible, ſo that they ſhould be ſubiect vnto theeues, or vnto ruſt: but they are ſpirituall, certaine, and durable, which coſt not any thing either in the getting or in the keeping: for God of his meere free goodneſſe giueth them vnto vs, and keepeth thē for vs, neither is there any *2. Cor.* 6.10.

that can take them from vs, but he that gaue them vs, which he neuer doth, vnleſſe he be either by our vnthankfulnes or by our abuſing of them, thereunto conſtrained: we turning thē vnto ſome other end, then that wherefore he hath beſtowed thē vpon vs. The goods then that we ought to eſteeme and to labour for, and which we ought to be affraide to loſe, are celeſtiall and heauenly, as the grace of God, our adoptiō, faith, the word of God, hope, loue, patience, humilitie, peace and quietnes of our conſciences: but eſpecially the righteouſnes of Ieſus Chriſt, which is the fountaine from whence all the other graces, fauours, and bleſſings of our God are deriued and flow vnto vs: becauſe that thereby, and by the cōmunicating that by it is made vnto vs, wee are reconciled, and againe vnited vnto him, we are held and continued in his grace & fauour, whereupon wee conceiue and gather a certaine and an infallible hope of eternall life, which is the heape and the head of all bleſſednes and of all true felici-

felicitie that poſſibly wee can deſire. Which indeede is there whither wee ought to aſpire, and whither all the thoughts of our minds, & al the deſires of our harts ought to tende. For this is our chiefe felicitie and the end of our bleſſednes, & not theſe brittle goods & riches which do not better the owners therof: but are oftentimes an occaſiō to impaire & to make them worſe, if they looke not well vnto them, (as the Apoſtle ſaith) both to puffe them vp with a vaine preſumption, and to make them proud and hautie, ſo that they ſhould truſt in the vncertainty of riches, and therupō to liue to thēſelues, & to haue ſmall ſociety or cōmunity with others, to be inſolēt & outragious, as the Prophet *Dauid* ſaith, *Pſal.* 73. 6. *Therefore pride is as a chaine vnto them, and cruelty couereth them as a garment.* And ſpeaking of the truſt and confidence that worldly men do ordinarily put in their riches, he ſaieth elſewhere, *Pſalm.* 49. 6. *They truſt in their goods, and boaſt themſelues in the multitude of their riches.* And afterward mocking them for that

Pſal. 73. 6.

Pſal. 49. 6.

their vaine confidēce he addeth, *Pſa.49.*

Pſal.49.7. *7. Yet a man can by no meanes redeeme his brother: he cānot giue his ranſome to God.*

Further, in an other place, where he ſpeaketh of thē both together: to wit, of the iniuries, violences, and oppreſſions, that the rich and mightie of this world do to the poore, & of their vaine

Pſal.62.10. hope he ſayth, *Pſal.62.10. Truſt not in oppreſſion nor in robberie: be not vaine: if riches increaſe, ſet not thy hart thereon.*

This is the reaſon, why our Sauiour Ieſus Chriſt calleth riches, the riches of iniquity, not that they are not the good

Luke.16.9. creatures of God, whē men know how to enioy and to vſe them well, as God hath cōmanded them: but becauſe that euery man almoſt, doth abuſe them, & makes thē ſerue to their diſordered, & vnbridled affectiōs. So ſaith S. *Paul*, that

1.Tim.6.9.10 the diuell vnder riches layeth grins & ſnares, for to entrappe and enſnare vs, & by them, to make vs to fall into many fooliſh & hurtful deſires, which lead vs vnto perdition and deſtruction, yea & oftētimes which make vs to ſwarue from

from the faith, as moſt commonly we ſee it befalleth vnto manie apoſtataes, who being reproued for their reuolting and departing from the church, haue none other anſwere to excuſe, & to colour their apoſtaſie withall but this, that they would not willingly loſe their goods, louing rather in keeping them for a ſmal while to periſh accurſedly, then in letting them go, to be ſaued eternally. Wherein they ſhew thẽſelues to be verie farre from being willing to follow the counſell of our Sauiour Ieſus Chriſt, and to be one of his diſciples, vnto whom he gaue this coũſaile: namely, that if their hand or their foote did make them to fall, that they ſhould cut them off, and caſt them behind them, becauſe it was better for them to enter into the kingdome of heauen maimed and lame, then hauing two hands and two feete to be caſt into hell fire. And likewiſe for the eye, which is a part of the bodie, which we make great accoũt of, if in caſe that it make vs to ſtumble, that we are to

Matt.5.29.30

plucke it out and caſt it behinde vs: for (ſaith he) it is better for vs to be blind, and to enter into life, then hauing two eyes to be caſt into hell fire. What ſhould we do then with theſe worldly riches, when as we feele that by them we are held and hindered from following of Chriſt willingly? Were it not more expedient, and better for vs, willingly, and with a good courage to breake theſe ſnares and cords, which do hold vs as hampered and guiued, and ſo to eſcape, then ſtaying, faſtened and tangled, to fall into the hands of that filthie fowler the diuell? *Crates* of Thebes perceiuing that the riches which he did poſſeſſe, drew him from the ſtudie of Philoſophie, and that the great care that he had for the ordering & diſpoſing of thē, withheld him from that freedome & liberty of mind that he deſired, *He took them & threw thē all into the ſea: courageouſly ſaying, that he had rather drowne them then be drowned by them.* Now thē if this poore heathen man did thus, for the deſire

A notable example of a heathen man which deſpiſed thoſe riches that hindered him.

The third & moſt daungerous concupiſcence, which is in the world, is the luſt of the fleſh, which *Salomon* at large in the booke of the Preacher purſueth and entreateth of, to ſhew & to proue, that it is the moſt high, and capitall of all vanities: for there haue bene, and are verie few in the world, which ſeeke not after pleaſure, and the contentmēt of their fleſh. Some delight to build faire manſions and ſumptuous houſes, for euer to vphold the memoriall of their names, as the Prophet ſaith, *Pſal.* 49.11.12. *For he ſeeth that wiſe men die, and alſo that the ignorant and fooliſh periſh, and leaue their riches for others. Yet they thinke their houſes and their habitations ſhall continue for euer, euen from generation to generation, and cal their lands by their names. But man ſhall not continue in honour: he is like the beaſts that die.*

3 *Pleaſure which are verie dangerous.*

Pſal. 49.11.12.

Others take pleaſure in hauing faire gardens, faire plants, faire knots, faire allies and arbours to haue ſhade and coolneſſe: others pompouſly and

proudly attire themſelues, and almoſt ſpēd the whole day in criſping & curling their haire, in trimming & pranking their ruffes, & rebattaes, in ſining & perfuming themſelues: others deſire to haue heapes of riches, and ſtore for the decking and adorning of their cloſets and chambers, with fine tapeſtrie, faire cubberds, coſtly beds, with hangings, with chaines of gold, and with the richeſt imbroderings that may be found, with ſhining Iuorie, and with fine plate, both of gold and ſiluer. Others deſire to haue alwaies their tables couered with the rareſt and daintieſt meates that may be gotten, and to haue the moſt cleanly and cunning cookes to dight, and to dreſſe it. Others delight to be in pleaſant company, where they may laugh and be merrie, where they may daunce and dally, yea, and to do other things, which cannot with honeſtie be written or ſpoken: and all theſe things, to be briefe, what other thing are they, but the very marks, monuments, and enſignes of filthineſſe,

of

of diſſolution, and of the vanities of them which (though falſely) call themſelues Chriſtians? As it was heretofore ſaid of the image of gold, which *Phryna* that famous curteſan of Athens, cauſed to be ſet vp in the middeſt of their cittie, with this inſcription vpon it, *This is the image and the ſpoile of the diſſolute and infamous wantonnes of the Greekes.* This thing ſhee then did in one onely citie of Greece, for to diſcipher and to lay open the blemiſhed and diſſolute life of the citizens thereof: but now adayes amongſt Chriſtians, there is not a houſe in their cities, nor a cottage in their fieldes, where a man may not ſee the armes of the world aduanced, and the banner of that wicked and vncleane ſpirit which gouerneth, yea & that vpon thoſe days that God hath reſerued vnto himſelf, to the end that in them the whole world ſhould giue it ſelfe vnto the praiſing of him, in which, yea and that altogither, we ſhould not thinke vpon any other thing, but vpon the ſancti-

fying, & celebrating of his holy name. But the world is ſo farre off from perfourming this, that amongſt ſeuen dayes in the week, there is not any one which is ſo prophaned and abuſed, as is the Sabaoth now adayes, which now ſeemeth to be ordained to giue libertie to the diuell, and to our fleſh, by dauncing, feaſting, and by all other pleaſant delights that each man delighteth in and deſireth. Who is he then that cannot willingly forſake theſe pleaſures, becauſe that leauing them, thoſe things depart from him, which bring nothing elſe but ſhame and dishonour, waſt, and loſſe of goods, and infinite ſickneſſes vnto the bodie, and vnto the ſpirite blockiſhnes, and dulneſſe, which bring deſolations and ouerthrowes of countries, kingdomes, and houſes, which bring a contempt of vertue, and of all honeſtie, which bring a hatred of all true religion, and of God himſelfe, which ſuch ſwine flie from and are afraid of, ſo that they would neuer heare him ſpoken of: which doe not onely make

make men effeminate and wanton, but in the end beſotteth them, and maketh them like vnto beaſts, not ceaſing vntil they haue brought thē euē vnto death, if they continue therein? Let vs therefore take heed, that we be not deceiued by their flatteries, and faire ſhew: their beautie which is outward is alluring, and entiſing, & deceiueth thoſe which take not heed vnto the venim that lieth hidden vnder it: as the foule, and the fiſh are taken with the hooke, being deceiued by the baite that couereth it. Let vs looke backe behind and not before, as *Ariſtotle* doth moſt wiſely admoniſh & aduiſe vs: for pleaſures before, ſeeme to be faire & goodly: as are Meare-maids: but if one looke behind on the hind-part of them, they draw after them the long traine or taile of a ſerpent, which is ſo vgly, that the very ſight thereof is to be feared. Alas, who can reckon vp the huge heape of miſchiefes and of miſeries, that came vpon vs, by the ſmall pleaſure that our parents had, in eating of the forbid-

Examples of miſchiefes that came vpon the world by pleaſures.

den fruite? What was the cauſe why God, who is ſo patient and ſlow vnto wrath, ſent vpon the earth ſuch a great deluge and floud of waters, whereby he ſwept, and tooke away, euery liuing thing vpon the face of the earth, except *Noah* and his familie, and the creatures that he tooke with him into the Ark: the occaſion of ſuch a horrible & fearefull iudgement of God, was it not the filthie whoredomes of thoſe times which raigned amongſt men, which indifferently without reſpect tooke wiues & women which pleaſed themſelues, and ſo mingled themſelues with them, without hauing regard vnto that order and honeſtie, which God in the beginning of the world, commanded when he appointed marriage? What was the cauſe likewiſe of the vtter ſubuerſion and ouerthrow of Sodome, and of the cities there abouts, but their infamous whoredomes, and villanous pleaſures that they tooke in their banquettings and gluttonie? Why likewiſe was God ſo highly offen-

ded

ded with his people in the wildernesse, where at one time he cauſed to die an hundreth and three and twentie thouſand, and at another time a verie great number, was it not by meanes of the whoredomes that they committed with the Madianites? And the Quailes which they craued for the ſatisfying of their greedie hunger, whereof God would haue a perpetuall memoriall and remembrance kept, commaunding that the place where they had receiued ſuch a great plague, ſhould for euer hereafter be called the *Sepulchre of concupiſcence?* What fell there out afterward in the houſe and towne of *Hamor*, becauſe of the whoredome that his ſonne *Sichem* had committed with *Dinah*, the onely daughter of *Iacob?* And that iudgement likewiſe of *Dauid*, for defiling the wife of his ſeruāt *Vriah*? And that of *Salomon* his ſonne, who was ſo wiſe, and had receiued from God ſuch honour and fauour, ſuch glorie, riches, and power, yea and further, beyond all this, ſuch com-

fortable & excellent promiſes of God, that rightly he might be called ꝑ moſt excellent Prince, of all the kings and great princes of the earth? And yet the delightes and pleaſures of this world knew how to beguile and to circumuent him, that they tooke from him his ſpirite and his vnderſtanding, yea and that in his old age, when he ſhould haue had more wiſdome, and haue had his iudgement better ſtaied & ſetled: and made him not only to forget God, and the bond that God had of him: but alſo to ſacrifice vnto Idols, as a man cleane without ſenſe: and that to ſatiſfie and content his ſtrange wiues and concubines, vnto whom he was ioyned contrarie to the expreſſe commandement of God, whereupon afterwards enſued thouſands of miſchiefes vnto his houſe and poſteritie. The houſe of *Achab*, was it not vtterly raſed & ouerthrowne, by meanes of the whordomes both bodily and ſpirituall that there raigned? What was the cauſe of ſo manie & ſo pitifull tragedies which were writ-

writtē concerning the ruines, miſeries, and deſolations that befell vnto the houſe of *Priamus*, being a king renowmed for his riches, his greatnes, his glorie, and his plenty, amongſt al the greateſt and famous Princes of Aſia? Were they not the follies of the loue that he bare vnto *Helen* and to *Paris*? The occaſion likewiſe of the miſchiefs, which afterwards ſucceeded in the court of that great king *Agamemnon*, after his returne from Troy, he being a conquerour ouer his enimies, and by that meanes laden with glorie and credite, was it not the impudencie of his wife *Clitemneſtra*, and of *Egiſta* his concubine? The ſpoiles & waſtes that were made in Ionia in the time of *Cyrus*, and the great calamities and miſeries that were ſpread ouer the whole countrie, which was more faire & fruitfull, then was Aſia: did they not come from the ſelfeſame occaſion, as *Herodotus* writeth? Alas, who can ſufficiently reckon vp al the miſchiefes & euils, which this curſed cōcupiſcence & luſt of the fleſh

hath brought and daylie bringeth? *Truely Plato, and that verie well, calleth it the verie baite of all miſchiefes and miſeries. And* Adrian *the Emperour doth verie fitly, by compariſon, reſemble it vnto a bitter pill, which on the outſide is guilt and varniſhed ouer, to make it to go downe, and to be ſwallowed the more eaſily: but when one commeth to the digeſting of it, then ſhall one feele the bitterneſſe thereof: onely there is this difference, that pilles do purge and vent euill humours which are in the bodie, and ſo make it more ſound: but contrariwiſe, pleaſures do multiplie and increaſe them, and do wholly corrupt the good diſpoſition both of the bodie and of the ſoule.* When theſe pleaſures are turned from vs, whether it be by death, by ſickneſſe, by pouertie, by age, or otherwiſe, we ought no leſſe to reioice, then if we were eſcaped from the hands of ſome cruell and furious tyrants. For there is no tyrannie more cruell, then is that of pleaſure, and luſt (as ſaith *Cicero:*) becauſe that other tyrannies ſtretch

A ſimilitude.

but

but vnto the goods and bodie onely, but theſe pleaſures ſtretch vnto the ſoules and conſciences, which they torture, and torment after a ſtraunge manner. Who ſoeuer then deſireth libertie, and peace in his ſpirite, and to haue a peaceable and a quiet heart, which is the greateſt iewell that one can either ſeeke or finde in this world, he muſt bid adew and farewell vnto all the pleaſures of this world, and muſt reioyce when they depart from him, as they doe at death.

Men are to propound theſe things vnto the ſicke, who finde themſelues as yet ouermuch glewed and faſtened vnto the eaſe and outward deceiueable pleaſures of this world. And on the otherſide, to ſet before them thoſe ioyes which they looke for, and which are alredie prepared for them in the heauens, which are ſo great and excellent, that the verie ſmell and taſt onely, which the Apoſtles and Martyres had thereof by the ſpirite of God,

made them to forget the world, with al the delights therof, before they departed out of it. What then ſhalbe the ioy, when, as being dead, we ſhal drinke our fill at the fountaine of theſe pleaſures, when we ſhall openly behold the face of our God, and of our Sauiour Ieſus Chriſt? When we ſhall be ſet at his table with the Patriarches, *Abraham*, *Iſaack*, and *Iacob*? When we ſhal heare the ſweete muſicke of the Angels continually ſinging vnto the holy, holy, holy, to the great God of hoſtes, be praiſe, glorie, and honour for euer? When God ſhall wipe away all teares from the eyes of his children, when he ſhall make them enter into the enioying of his reſt, and of their ioy? When he ſhall make them ſit by him vpon their ſeueral ſeats, trimmed & prepared for thē, to iudge altogither, ꝑ world, & the diuels? And finally whē inſteed of the ſun & the moone, they ſhall haue a perpetuall light: namely, when he ſhal ſpread vpon them an euerlaſting ioy? This pleaſure ſhalbe, as Chriſt Ieſus ſaid,

A compariſon of the pleaſures that we leaue when we dy, & of thoſe that we ſhall find in the heauens.

ſaide, a continuall and an eternall ioye, and not as the pleaſures of the worlde, which fade away with the time, & loſe their ſauour, how great and delectable ſo euer they be in their beginning. As we daily ſee amongeſt men by experience, who earneſtly and greedily affect the thinges that they deſire, and when they haue obtayned that that they wiſhed for, and doe ſometimes enioy that that they deſired: preſently this great heat of theirs beginneth by little and little to coole, and to be diminiſhed, and in the end vtterly fadeth and vaniſheth away, yea and oftentimes it commeth to paſſe, that after wee haue had the enioying of that that wee deſired with ſuch a great affection, we doe afterwardes loath it with as great a diſlike, whereof we haue in the ſcripture a notable example, in *Amnon* the ſonne of *Dauid* and his ſiſter *Thamar*. But the true pleaſures, which the bleſſed ſoules doe enioy in the kingdome of heauen, are farre of an other nature and qualitie: for in ſatisfying vs, they ſtill

2. *Sam.* 13. 15.

giue vnto vs an appetite, and in filling vs, they leaue vs hungry, they quench our thirſt, and yet we remaine drie, in ſuch ſort that in ſatisfieng and contenting our appetites, they ſtill leaue vs greedie, and deſirous to remaine alwayes in that eſtate, and yet we ſhall neuer be hurt or ſurfet thereby. Theſe are then the true pleaſures that wee ought alwayes to deſire and to procure, and not worldly pleaſures which are wholly craſie, and brittle. For euen as thoſe that are ſore or gowtie, take pleaſure and feele ſome eaſe ſo long as one rubbeth their ſore, which yet notwithſtanding laſteth but awhile, becauſe they are preſently purſued with griefe, which afterwarde pricketh and grieueth them the worſe: ſo thoſe that are voluptuous, neuer haue any pleaſure, but it is intermingled with thouſands of griefes and miſeries: yea and their pleaſure is like vnto the pleaſure of thoſe that are tickled, which haue therein I knowe not what panges and prickes, which maketh

keth them to forget, and to hate ſuch pleaſure.

There is yet further, one coare or clogge, which may greatly torment and grieue thoſe that are ſicke, which wee are to take from them: to wit, the loſſe of their wiues and children, and of their preſence and companie, which they feare ſhall be taken away by death. Now the comfort that herein is to be giuen vnto thē, and the remedie that one muſt apply vnto this temptation, is, to alleage vnto them the promiſes that God maketh vnto widowes: namely, that he will take them into his protection, and promiſeth that he will haue a particular care ouer them, and will defend and maintayne them againſt thoſe that would wrong and oppreſſe them, and will ſhew a fearefull vengeance vppon the outrages and iniuries that ſhall be done vnto them. *Pſal.* 146.9.

8 *Againſt vnwillingneſſe to forſake wife and children.*

And further, we are to alleage vnto them, that howſoeuer they be left and forſakē of their earthly & mortal wiues

which they had married, yet that there is an other for them, which is immortall, to wit, Ieſus Chriſt, who will neuer forſake them, no more then he will all other faithfull ones, which wholly repoſe and reſt themſelues in him, and therefore leauing them into the cuſtodie and tutorſhip of ſuch a gouernour, they are not any whit to murmure or to finde fault. We are further for to ſhew vnto them, that going foorth of this world, it is as if that they and their wiues ſhould together take a voyage, or as if the one ſhould go a litle before, and the other ſhould ſpeedily followe after. And finally, that as at the beginning of their mariage, it was no griefe vnto them to leaue their father & mother and cleaue to their wiues: ſo now it ought not to grieue him to leaue his wife to returne vnto God, who ought to be more deare vnto vs, then our fathers, mothers, wiues, children, or anie other thing.

As concerning the children of the ſicke parties, we are to ſet before them this

this excellent promiſe that God hath made vnto them, for them, & for their children, and which he hath ſealed and confirmed by the baptiſme as well of the one, as of the other: to wit, that he will be their God, and the God of their ſeede after them. For this ought to aſſure them, that the ſelfe ſame fauours and promiſes that God hath ſhewed and made vnto them, ſhall be continued towardes their poſteritie, as hee doth expreſſely promiſe in Exodus, that he will ſhewe fauour and mercie vnto a thouſand generations of them that ſhall loue and feare him, & which ſhalbe carefull to obſerue and to keepe his commaundements. What is there then which can be wanting vnto thoſe children, who walking in the faith and godlineſſe of their fathers, are by the promiſe of God aſſured to be alwayes compaſſed about, and couered with his grace, & louing kindneſſe, which grace is the ſpring & fountaine from whence floweth all our proſperitie, & bleſſednes? *Moſes* ſayth, that *Man liueth* Deut. 8. 3.

not by bread onely, but by euery word that commeth out of the mouth of God. Which is to be referred not vnto nouriſhment only, but vnto all the commodities of the life of mā. Thoſe fathers thē which leaue vnto their children this word, neede not to care either for the foode, apparell or maintenance of their children. For they are aſſured by the word of God, that ſeeking his kingdome and the righteouſneſſe thereof, that God wil giue vnto them all things that ſhal be neceſſary for this preſent life. For being their ſhepheard, as he hath beene of their fathers, can he euer forget or leaue the care that he hath of his ſheep? *Dauid* ſaith, ſpeking of the prouidence of God, & exhorting euery man to reſt and to repoſe himſelfe thereupon as he did, *Pſal.* 23. 1. *The Lord is my ſhepheard, I ſhall not want.* And elſe where, where he compareth the condition of the wicked with the ſtate of the godly, he ſaith thus of the godly, *Pſalm.* 37. *verſ.* 19. 20. *They ſhall not be confounded in the perilous time, and in the dayes of famine they*

Pſal. 23. 1.

Pſal. 37. 19. 20

they ſhall haue enough. But the wicked ſhall periſh, and the enemies of the Lorde ſhall be conſumed as the fatte of lambes: euen with the ſmoake ſhall they conſume away. And purſuing the ſame matter further in verſes, 21. 22. *The wicked borroweth and payeth not againe: but the righteous is mercifull, and giueth. For ſuch as be bleſſed of God, ſhall inherite the lande, and they that be curſed of him, ſhall be cut off.* And a little after he ſayth, verſes, 25. 29. *I haue beene young, and am olde, yet I neuer ſaw the righteous forſaken, nor his ſeede begging bread. The righteous men ſhall inherite the lande, and dwell therein for euer.*

Verſe. 21. 22.

Verſe. 25. 29.

That the ſicke partie ſhould leaue and commit his children vnto God, it is euident that hee ſhould: for he cannot commit them into the handes of a more faithfull gardian or keeper. Neyther is he to feare, if they continue in his obedience, and walke in his feare, and carrie themſelues alwaies before him in ſimplicitie and ſoundnes

of heart, that any euill can befall them. Now as hitherto we haue entreated and ſpoken of thoſe things which are conuenient to be propounded and ſet before the ſicke, as well for to inſtruct him, as for to comfort and exhort him to the doing of his dutie, and haue alſo declared thoſe meanes which he ought to follow, for the furniſhing & fenſing of him ſelfe againſt ſuch temptations and aſſaultes, as in the time of his ſickeneſſe he may be aſſayled withall: Nowe it remaineth that wee make a briefe ſummarie or a ſhort rehearſall of our whole diſcourſe, that ſo the reader may in a briefe ſee that that is largely diducted, that ſo hee may furniſh himſelf with ſuch comfort for the ſick, as he ſhall ſee meete and conuenient.

A briefe ſum of the whole treatiſe.

Salomon ſaith, that it is better to goe into the houſe of mourning, then into the houſe of feaſting, becauſe this is the end of all men, and the liuing ſhall lay it to his heart. Therby going about to ſhew that the principall ſtudie and exerciſe, wherunto a man ought to apply him

Eccl. 7.4.

himselfe all his life long, is, the meditation of the brittlenesse, miserie, shortnesse, inconstancy and vncertaintie of his life. And continually to set before him his end: that is to say, death, which daily by little and little creepeth & stealeth vpon vs, so that we know neither the hower nor the day, that it as a Bayleife, summoneth and citeth vs before our iudge, for to render an account of our whole life. It is good therefore that we alwayes haue our minds hereupon, and that at euery instant, hauing our loynes girt, and holding in our handes our lampes burning continually, wee be not surprised or ouertaken of a sudden, eyther by sudden death, or by the vnlooked for comming of our bridegrome: but that we be readie to receiue him when hee shall come, and so may enter with him into his rest. But for as much as the loue of this life, and the delights of this world, doe oftentimes lullvs a sleepe, and turne vs from the remembrance of these things, for the better awaking of vs wee can haue no

better way, then often to frequent the Hoſpitales, and houſes of the ſicke, there on euery ſide, not only to ſee and behold the examples and images of the corruption and mortality of our poore nature, to humble vs, and to make vs content with a little: but alſo to exerciſe our charitie towards the poore, the lame, and thoſe that are afflicted, and ſo to relieue and comfort them.

Now for the doing of this, wee are firſt for to ſhew vnto thē, that all ſickneſſes come from God, who ſendeth them, ſometimes to chaſtice vs, and to bring vs home, ſometimes to trye our faith and patience: hereby giuing vs an argument and matter to ſhewe the truſt and confidence that we haue in him, by prayers and ſighes to craue his mercie, to acknowledge and confeſſe our faultes and offences with griefe and ſorrowe in our ſelues: and to bring the ſicke partie to this point and iſſue, as to make him to make a true and an humble confeſſion of his ſinnes.

Second-

Secondly, we are to ſet before him, what is the fountaine and the principall cauſe of all malladies and ſicknesſes, whether they be bodily, or ſpirituall: and that for the healing thereof, it is requiſite to take away the cauſes which doe beget, and bring foorth the ſame, to wit, our ſinnes, from which we can no otherwiſe be deliuered, then by the remiſſion & pardon of them, that God of his free grace giueth vnto vs, becauſe that (as S. *Iohn* faith) if we confeſſe our ſins vnto him, and be aſſured that Ieſus Chriſt is our aduocate & attonement towardes him, by meanes of his iuſtice, then he couereth and wipeth them all away, ſo that they ſhal neuer come into iudgement. 1. Ioh. 1. 9.

And for as much as the loue, which naturally wee beare vnto our ſelues, doth blind vs, and is the cauſe why we neuer thinke that we are ſo vicious and ſo imperfect as indeede we are, we are therefore to take this myſt from before the eies of ỹ ſick party, & ſet before him the law of God, as a mirrour or glaſſe,

werein he may beholde himſelfe, and view his whole life, and ſo make him vnderſtand thereby, not onely his actions, but alſo all our curſed and damnable nature.

And for proofe and confirmation hereof, to alleage vnto him in generall, that we are all conceiued in ſinne, that we are all borne the children of wrath, that wee are but fleſh, and vanitie, that we are ſolde vnder ſinne, that in vs there is no good thing, that all our righteouſneſſes are as old and ſtayned cloutes, and for concluſion, that wee are not any thing but duſt, aſhes, and rottenneſſe.

After this it is requiſite to make vnto him a briefe diſcourſe vpon all the Commaundementes of God, and euidently to ſhewe vnto him, that if he would well, and thoroughly examine himſelfe, he ſhall finde that hee is one, that hath oftentimes tranſgreſſed, and beginning with thoſe that are in the firſt Table, firſt to bring vnto his remembrance,

1 That

1 That he hath not doone his vtmoſt, and endeuour to ſeeke after God, and to ſearch to know him.

That hee hath not loued him with all his heart, with all his ſtrength, and with all his ſoule.

That he hath not alwayes put his truſt and confidence in him, but oftentimes hath doubted of his promiſes, and hath diſtruſted of his ayde.

That he hath rather relyed vpon the arme of fleſh and bloud, and vppon thoſe outward humane meanes, which he might haue had, rather then vppon the helpe and aide of God.

That he hath not expected or looked for his proſperitie and aduancement, as from his onely fauour, and bleſſing.

That in his affayres he hath not alwayes prayed vnto God, with a ſtedfaſt aſſurance, and certaine hope to be vnderſtood and heard.

That hee hath not alwayes reuerenced and feared God, as appertayneth vnto his ſo high and ſoueraigne

maieſtie.

That he hath not thanked him, nor bleſſed his name for all thinges, and at all times, as well for aduerſitie as for proſperitie.

2 And after, that thinking vppon God, he hath repreſented him before him, ſometimes in the ſhape of a man, or of ſome other bodily thing.

That he hath not learned nor vnderſtoode him to be a ſpirite, being beyond meaſure infinite, inuiſible, immortall, without anie paſſion, vnchaungeable, ſoueraigne in power, goodneſſe, mercie, iuſtice and trueth, as a patrone of all vertue and perfection, and the well ſpring of all life and light, the fountaine and fulneſſe of goodneſſe, the heape and toppe of all felicitie and bleſſedneſſe, the beginning and the end of all thinges, who is, and who by his onely worde maketh all other thinges and creatures to be, and to remaine.

That he hath not worſhipped and ſerued him in ſpirite and in truth, as he

he requireth of vs, and commaundeth in his law.

That he hath beene more curious and carefull for the ceremonies, and outward ſhewes of godlineſſe, then for godlineſſe it ſelfe, and to ſeeme to be a Chriſtian, rather then to be one indeede.

And finally, that he hath not alwaies thought, that the true and lawfull ſeruice conſiſteth not but in the onely obedience of his holy will.

3 That in ſpeaking of God it hath not beene done with ſuch reſpect and reuerence of his Maieſty as were meete.

That he hath not ſtudied to ſanctifie, to celebrate, and to glorifie his name, as he ſhould haue done.

That by his euill life and lewd conuerſation he hath cauſed, that by the ignorant and infidels his name hath beene blaſphemed.

That he hath not heard, read, nor meditated in the worde of God with ſuch attention, with ſuch deſire, feare & zeale as were requiſite, to the giuing of

honour vnto the Lord, who ſpake, and vnto his name by which it was preached vnto him.

That he hath not alwayes ſpoken of the workes of God, nor acknowledged in them the greatneſſe of his power, his wiſedome, and goodneſſe, with ſuch prayſe, admiration, and wondering, as by the greatneſſe and glory therof they require.

That preſenting himſelfe vnto the table of the Lorde, when the Supper of the Lorde hath beene adminiſtred, it hath not beene done with ſuch humilitie & godly deuotion, nor with ſuch due contemplation of the myſteries ſet there before vs, neither yet with ſuch lifting vp of our hearts on high, where Ieſus Chriſt ſitteth on the right hande of the father, as were conuenient.

4 That vpon the daies ordeined to abſtaine, and to reſt from our ordinary & bodily workes, that he might wholly giue himſelfe vnto the only ſanctifying of the name of God, he hath not wholy giuē himſelf vnto the meditatiō & exercise

erciſe of ſpiritual things, not thinking vpon nor ſeeking after any thing, but onely thoſe things which are aboue.

That he hath bene oftentimes more carefull for his worldly buſines and affaires, then to ſeeke the kingdome of God, and the righteouſnes thereof: by this meanes, preferring this brittle and corruptible life, before that bleſſed and eternall life, and the care of his bodie before the care of his ſoule, and the ſeruice of the world and of his fleſh, before the ſeruice of god, whom he ought to honour aboue all things.

That for ſmall and light occaſions he hath oftentimes diſpenſed with not being in the place of the congregations, & church meetings, there to make a publike confeſſion, and proteſtation of his faith, to ſhew the deuotion and feare that he hath of God, to edifie the congregation by his example, & without ſhame, without feare, without any diſſimulation or hypocriſie, to publiſh vnto euerie one, that religion, that he will hold and follow, and wherein he

is reſolued to liue and to die.

That he hath not giuen himſelfe to inſtruct and to catechiſe his wife, his children, his men-ſeruants, his maid-ſeruants, & his whole familie, as he was bound, calling thē vnto prayers morning and euening, exhorting them to read and to meditate in the word of God, and to ſing Pſalmes, and ſpirituall ſongs vnto his praiſe, and to confer amongſt them of holy things, & not to purpoſe any thing, but that that might further them, and make them grow more and more in the knowledge and feare of God.

That after the ſpirituall exerciſes whereunto a man is eſpecially to giue himſelfe vpon the day of reſt, as with feare and trembling to heare the exhortations that ſhalbe giuen, and in all humilitie to ioine in the publike confeſſion, prayers, and praiſes that ſhalbe made and rendred vnto God by the whole aſſemblie, he hath not reſerued thereſidue of the day, to viſite the priſoners, to comfort the ſick, & to ſearch

and

and finde out the poore, that ſo he might comfort them.

After, hauing thus briefly diſcouered vnto the ſicke party the faultes that he might haue committed againſt the cõmandements of the firſt Table, it ſhall not be amiſſe to proceed vnto the ſecond table, and to make him to vnderſtand as followeth.

5 In the firſt place, that he hath not borne ſuch an honour and reuerence vnto his ſuperiours, nor rendred vnto them ſuch a readie obedience, nor finally hath bene ſo afraid to offend thẽ, as God hath commanded in his law. And if he hath ſhewed any duetie towards them, that it hath bene rather by conſtraint, or for feare of being puniſhed if he had done otherwiſe, then for any cõſideration of obedience that he bare towards thẽ in his conſcience, or deſire that he had, herein to obey God.

That he hath not always ſo earneſtly prayed vnto God for their health and proſperitie, and for the good guidance of thẽ by his holy ſpirite in their

councels, and to giue vnto them grace, to gouerne themſelues by his word, in all their actions, and generally to bleſſe and to proſper them in all their wayes, as by the expreſſe commandement of God, he was bound.

That he hath not alwayes ſpoken of them, of their manners, and carriage with ſuch honour as were to be wiſhed, & that if in his preſence any haue ſpoken euill of them, that he hath not ſet himſelfe againſt them, nor defended them, as he ſhould haue done.

That he hath not had ſuch a reuerent opinion, and perſwaſion of his paſtors, which haue the charge of his ſoule, and which giue vnto him ſpirituall foode and nouriſhment: whether he hath alwayes regarded their authority, harkened vnto their voice, receiued their inſtructions, obeyed the doctrine that they haue preached, and willingly ſubmitted himſelfe vnto the eaſie yoke, & light burthen of Ieſus Chriſt which they laid vpon him in his name.

6 That he hath not loued his neighbours

bours as himſelfe, praying, and procuring as much good for them, as for himſelfe in his owne perſon.

That he hath hated them, when he hath thought that he hath receiued any iniurie or wrong by them, wiſhing vnto them death and all euill ſucceſſe.

That he hath wiſhed and ſought for meanes to be reuenged of his enimies, not making any account of the defence that God hath ouer him, reſeruing the purſuite and vengeance for all wrongs done vnto his children and ſeruants.

That he hath not had pitie & compaſſion vpon the poore, and that he hath not done his endeuour to miniſter vnto them of his goods to nouriſh, to cloth, to harbour them, and to giue vnto them things neceſſarie, for the maintaining and relieuing of them in their poore life, and in the heape of ſo many miſeries and tribulations, wherwith they are on euerie ſide enuironed and compaſſed.

That he hath not oppoſed and ſet himſelfe againſt the wicked and vn-

godly ones which did oppreſſe them, and hath not imploied his power and his meanes, to defend them againſt the violence and outrage of ſuch as iniure and wrong them.

That he hath not reioiced at the proſperitie of his neighbours, but hath bin iealous & enuious at their welfare, whē he hath ſeene that God bleſſed and aduanced thē in ſome degree aboue him.

That he hath not poſſeſſed his veſſell; that is, his bodie, in ſuch honour and holineſſe as he ſhould, neither yet conſidered, that it was a temple that God by his ſpirite had conſecrated vnto himſelfe, and that for this cauſe he ſhould haue kept it free from all filthineſſe and pollution.

That he hath not turned his eies frō wicked, and from wanton ſights, as he ſhold haue done, but inſteed of reſtraining and keeping them in, hath ſuffered them to run, and to wander after all luſt and concupiſcence.

That he hath not ſo tamed and brought his fleſh into ſubiection as he ſhould

ſhould haue done, for to make him all reſpects ſubiect and obedient vnto the ſpirit.

That he hath too nicely & delicatly pampered & fed himſelfe, and hath not alwayes vſed ſuch ſobrietie and abſtinence, as had bene fit to haue kept vnder his affections, and to quench the heat of his concupiſcence.

That by deuiſe, letters, preſence, laughter, winkings, daunces, geſtures, and immodeſt behauiour, he was able to trie and to proue the chaſtitie and honeſty of his neighbours wife, daughter, or maid.

That in the manner of attiring and apparelling of himſelfe, he hath regarded and taken more pleaſure to decke and to trim his outward man, then his inward man, and to pleaſe the world rather then to edifie the church, by an outward modeſtie in his manners and behauiour.

That he hath not bene ſufficiently carefull to keepe the chaſtitie of his eares, and of his tongue, as neither

[illegible] nor to speake any word that should be either dissolute, or dishonest.

8 That he hath bene couetous to enrich himselfe, and that by indirect & vnlawfull meanes.

That in the dealings and affaires that he hath had with his neighbours, he hath not always walked in that vprightnesse, soundnes, iustice, sinceritie, and truth, that God commandeth, for the continuing and vpholding of that societie, that he will haue to be kept amongst men.

That he hath obserued the times of famine, and of dearth, to sell his merchandise and wares, at the more high reckoning, and price, & by this meanes to make his thrift and profite by the publike miserie, want and calamitie of other.

That the ouerplus of the goods that God hath giuē vnto him, for the maintenance of him and of his family, being due vnto the poore, he hath reserued and locked it vp in his coffers, chistes,

and